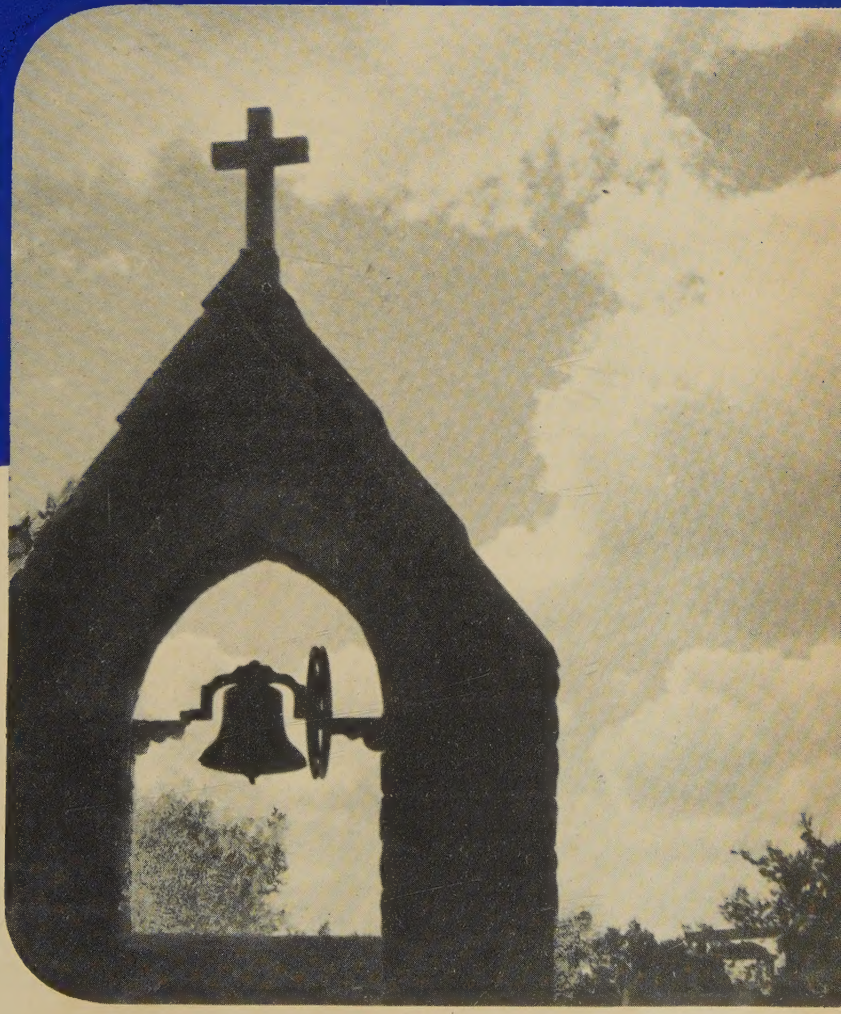
The LUTHERAN



"THE KING SHALL COME WHEN MORNING DAWNS"

In Advent the church is preparing

ol. 34, No. 9

NOVEMBER 28, 1951

10 CENTS

Lost in the Woods

NOT LONG AGO two young men were looking through the sports magazines. They had never been in the woods, but the stories they read fired their enthusiasm, and they resolved to try their luck on a deer hunt.

One morning in November they left their car at the side of an old logging road and set out into the mountains. They wandered all day. Of course they did not shoot a deer. They were too inexperienced in the ways of the woods to know how to hunt. But they were happy.

The time came when the sun was getting low. Thoughts of home began to stir. It was then they realized they were lost.

"There is nothing to worry about," one said. "I brought a compass." He pulled it out and set it on a rock. Its needle swung north and came to a trembling halt. The men look at one another. They knew where north was, but what good did it do to know where that was if they did not know in what direction was home?

Panic seized the hunters. The hills were no longer beautiful. The valleys were abysses of darkness. They tried to retrace their steps but soon knew the tr was unfamiliar.

At this stage they heard footsteps alo the path. A veteran woodsman ca swinging along. "Good evenin', neig bors," he said.

He listened to their eager inquiries, th asked a few pointed questions. Where d they wish to go? Where had they co into the woods?

"Sit down," he said, drawing a fold paper from his pocket. "This is a top graphical map of this region. Now gi me your compass."

Placing it on a rock, he allowed t needle to come to rest. "A compass useful only if it is constantly used. Wh you men first came into the woods y should have taken a bearing on so prominent peak and noted what directi you were headed. Each time you chang direction you needed to take a bearing

THE TWO MEN are any men travelin through life. And Christians are peop who know how to steer by the gre realities, and never to lose sight of the

WILLIAM H. GOOD

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Philip R. Hc Mrs. Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hersh S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Litt. Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.

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COVER PICTURE: Tower of Bethany Church, Wisconsin Dells, a recently completed building

THE CHURCH IN THE NEWS

Protestant vs. Catholic

All along the line this month there was tightening up of the Protestant-Roman Catholic tension. Leaders on both sides urged people to keep their voices down in the debate on whether the U.S. should send an ambassador to the Vatican. But there was a good bit of snapping and snarling.

Most newspapers tried to suppress the story. They threw in the wastebasket "letters to the editor" received from aroused Protestants, refused to report speeches made in their communities on the Vatican embassy question.

There were some exceptions. The Binghamton (New York) *Press* double-columned a report of Reformation sermons by ULC New York Synod President Frederick R. Knubel and Pastor Howard Kuhnle. "Our senators should know that we want to keep America free from the influence of Catholic totalitarianism," said Dr. Knubel. Appointment of a U.S. ambassador to the Vatican "would be a step into the secret counsels of the dark ages, from which the Reformation set mankind free," said Pastor Kuhnle.

Then the *Press* gave equal space to the heated retort of a Roman Catholic priest, the Rev. John P. Phelan. "If the Catholic Church is a dictatorship," said Father Phelan, "then Christ was a dictator." He said Dr. Knubel "has many things to learn, especially about American history."

Attack in Colorado

The Pueblo (Colorado) *Star-Journal* got a trouncing this month because it ventured to report a Reformation Day address by Dr. Kelly O'Neal of Denver. People could buy the office of bishop in

FREDERICK R. KNUBEL
"Many things to learn"

the Roman Catholic Church in Luth day, Dr. O'Neal had said. "The cle had the people in an iron grip of sup stition . . ." The church "had joi hands with the political powers and b become a system of exploitation."

Newspaper of the Pueblo Roman Ca olic diocese, The *Register*, said The *S Journal* was guilty of "a flagrant disse ice to all Catholic people" in report "a scurrilous and abusive attack on Catholic Church." It called the O'N statements "ancient Protestant fa hoods" which no "educated Protestan believe now.

The *Star-Journal* explained in a fro page editorial that it had printed wha considered news, and had given the Pr estant gathering the same amount space given to a recent regional congr of the Roman Catholic Confraternity Christian Doctrine.

Editors can't win

Most U.S. newspapers and magazi are so eager to stay out of church quar that they dodge or soft-pedal everyth

ven faintly controversial. But many rotestants suspect that editors get orders irect from Rome. (91.3 per cent of U.S. ewspaper editors are Protestant.)

Catholics are equally quick to suspect ditors of loading their pages with anti-atholic propaganda, and often resort to oycott campaigns to punish offenders. ometimes bishops or cardinals threaten boycott department stores unless they emove advertising from newspapers they ish to chastise.

All Roman Catholics in the Boston rchdiocese should cancel subscriptions or *Newsweek,* advised the diocesan pa-er, The *Pilot. Newsweek* had printed review favorable to the newest Paul lanshard book (*see "Books,"* THE LU-HERAN, *Nov. 14*).

"The name of Paul Blanshard is one hich Catholics find particularly offensive the present time . . . *Newsweek* ac-pted Mr. Blanshard's basic thesis in a ost uncritical manner . . . Catholics ould make plain their indignation," dvised The *Pilot.*

Reader's Digest also deserved a whack-g, thought The *Register,* national Ro-an Catholic paper. It had been re-oved from libraries of 113 Roman Cath-ic schools because of its "vicious propa-nda" in printing an article about Mrs. argaret Sanger, birth control pioneer.

Life, which tries to give American urch life full and fair treatment in its ges, got rough treatment from The *ake-Shore Visitor-Register* of the Erie ennsylvania) Roman Catholic diocese. *ife's* whole approach to Catholicism inimical," said The *Visitor-Register.* t accomplishes its belittling by suppress-g facts . . . It would seem that Editor--Chief Luce has dedicated himself to llifying at every step every contribu-on made to Catholicism by Clare Booth uce."

Freedom for Italians

This was the month The Chicago *Tribune* selected for reporting about restrictions on Protestants in Italy. Under the new Italian constitution providing "equal freedom for all religions," Protestants are subject to "restrictions and discriminations even more unbearable than under fascism," The *Tribune* said.

"Every initiative taken by Protestant groups has been sabotaged systematically," a Protestant leader reported. Although the situation has not reached "the state of actual persecution," Protestants are regarded "with growing hostility." Their congregations must have government permission "to buy or sell property, or to open schools, orphanages, or other relief organizations." Permission is hard to get.

In the public schools Protestant children are taught Roman Catholic doctrine, "often containing offensive references to Protestantism."

The *Tribune* article, said *America,* a Roman Catholic weekly, is a "plant," timed to "coincide with the issue of a U.S. envoy to the Vatican." Actually, said *America,* Protestants in Italy "have about as much religious liberty as all religious groups enjoy in the United States, where all are denied state aid. They certainly are more free than Catholics in Sweden."

Situation in Sweden

In Italy the Protestant radio programs had been forced off the air, or restricted to times when there would be few listeners. Protestants want some broadcast time every Sunday.

In Sweden on Oct. 28 the service in the Roman Catholic Church of St. Eugenia in Stockholm was broadcast on the state-controlled network, the first time this had been permitted. There was a ser-

mon by a Swedish priest, and hymns sung from a new Roman Catholic hymnal, *Cecilia,* which contains many Swedish Lutheran hymns.

The new hymnbook and the radio service, reported Dr. Sten Rodhe to THE LUTHERAN, are signs that Catholicism is becoming naturalized as a Swedish church. "Catholics are not numerous in Sweden, but have increased in the last few years because of the arrival of refugees and other immigrants. The recently retired Bishop Johannes Mueller has led his church in a skillful way, not complaining over bad treatment but conducting religious discussions and guiding his pastors to stress pastoral care of individuals.

"Not many Swedes have been converted, but interest in Catholicism is growing especially among intellectuals. Some time ago a Swedish author was invited to speak at a conference of a Lutheran organization. He refused, saying the only kinds of Christianity he found interesting were on one hand Quakerism, on the other hand Catholicism.

"Some leading intellectuals have turned their backs to their inherited Lutheranism. When now beginning to find atheism unsatisfactory, they do not like to return to what they left, but are looking for new adventures in such forms of Christianity as they have not tried."

Christians in danger in Middle East

Some Christians might get hurt in the rumbling Middle East as Moslems worked themselves up to a frenzy. In mosques of Egypt this month the sheikhs were calling the faithful to a holy war—the *Jihad*—to drive out British troops.

"The time of the struggle has come," said Sheikh Mohammed Gadelhaq in Zeinab mosque at Cairo. "Fill your hearts with faith and hope and fight united against the enemy." Moslems who take up the holy war are promised paradise.

Target of Egyptian fury is the Brit army, but some of it spilled over Egyptian Christians. "No more cros in Egypt," said a banner carried by nationalist mob. There had been rioti around several Roman Catholic churcl and schools in Cairo, led by members the Moslem Brotherhood. A cross o the door of a Roman Catholic welf center was torn down. Priests and nu were insulted in the streets.

Stones were thrown at a Maron church in Cairo and an attempt was ma to set it afire, it was reported by Fren travelers. Patriarchs of the two Cop churches of Egypt—among the old Christian churches of the world—s messages of loyalty to the Egyptian pri minister. But some Copts were beaten mobs in Tanta, a Suez Canal zone co munity, it was reported to *Religious Ne Service.*

Since the British gained control Egypt 75 years ago, Coptic Christi have lived in peace and safety amc their Moslem neighbors.

Missionaries stay in Iran

There were no more British technici at the oil refinery in Abadan, but Brit and American missionaries stayed in Ir Their work had become more diffic this year, reported Presbyterian miss executive William H. Wysham, "c largely to a surcharged nationalism fan by Moslem fanatics."

No Presbyterian missionary (there about 100 in Iran) had been compelled leave the field, and a half-dozen recr had gone out in early autumn. Since Pr byterian work began in 1835 there h been "more direct converts to Ch tianity from Islam than in any other N East country," said Dr. Wysham, beca of the "generally tolerant and frien

titude" of the Iranian government and eople.

In Pakistan the government had prom-ed to protect Christians. At Matta 11 ere killed and others injured by Mos-ms in an uprising in September. Such ings would be prevented in the future possible, it was promised. According Pakistani law, Christians have equal ghts with Moslems. "The government doing everything in its power to bring mfort and prosperity to the Christians," id an official. Moslem fanatics hope to utlaw all religions but their own.

isoners in church

There isn't much to do in a prison mp. Going to prayer meetings may be me diversion. Chinese and North orean prisoners of war seem eager for e hymns and sermons provided by nited Nations chaplains in Korea. No-dy is required to attend, but thousands me.

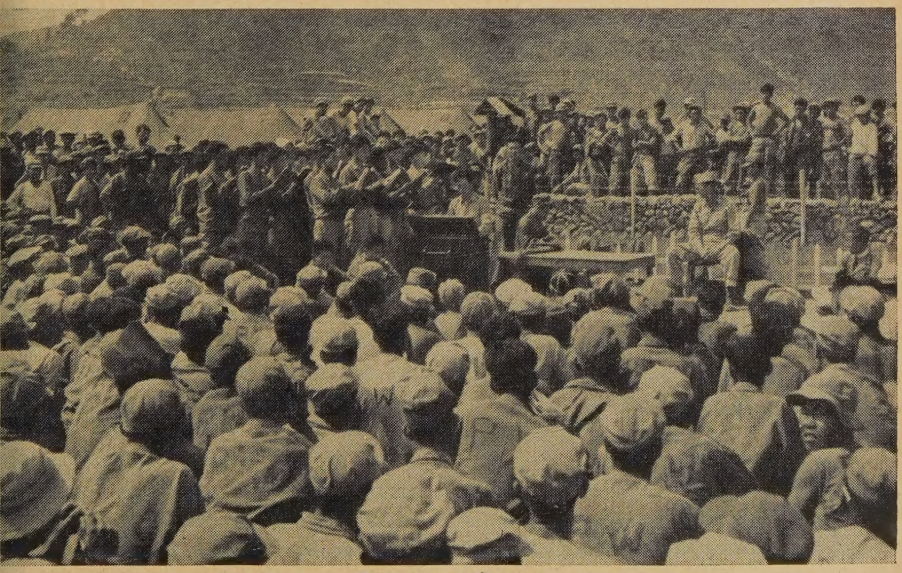
Chaplains are not missing this opportunity to teach Christianity. Some Communist troops captured in battle are Christians from China or Korea.

Forty Protestant missionaries from the U.S. were at work in Korea this month, most of them Baptist, Presbyterian, or Methodist. A majority are located in the extreme southern area near Pusan.

Everybody invited to Germany

There will be only 48 American delegates to the Lutheran World Federation assembly next summer in Hannover, Germany (July 25-Aug. 3). But all who come as visitors will be warmly welcomed, German churchmen promise. There will be plenty of space for visitors at sessions of the assembly. A variety of large public meetings will be held.

Housing space and food supplies will be ample for all who can come, the Germans announce. Hannover is the leading convention center of western Germany, explains Dr. Frederick Huebner, and is well equipped to care for crowds.



PRISONERS SING

Thousands attend in Korean camp

Special sessions for church women and others for youth will be held during the assembly week.

Berlin invites

It won't be possible for many Russian Zone Germans to come to the Lutheran assembly in Hannover. There are difficulties about travel permits, but the chief problem is money. East Zone money is not worth much in the West Zone.

But half the Lutherans of Germany live in the Russian Zone. They too are eager to share in the assembly of Lutherans of the world. To make this possible a four-day session (Aug. 4-7) is planned in Berlin just after the meeting in Hannover.

Public sessions will be held in six large churches of east and west Berlin on the evening of Aug. 4. Group meetings on women's work, youth work, theological problems, and other concerns of the church will be held on the following days.

Large attendance of Lutherans from America is hoped for. "It is of the highest importance that a large number of men, women, and youth of Lutheran churches of the world participate in the Berlin meeting," the Lutheran Church office in Berlin stated this month.

"Those from overseas who decide to come to Berlin will certainly not be disappointed. This big city, still in the center of world interest, has many things worth seeing, and offers experiences not to be forgotten. At the same time, visiting Berlin will be a service of the highest value to Lutherans of the East Zone, strengthening them in their work."

A thousand laymen sign up

Membership in the Lutheran Laymen's Movement went above 1,000 this month, on its way toward the goal of 1,200 by Dec. 31. The 1,000th layman to be signed up was Robert R. Inslee of Glendale, California, enrolled by Robert B. Cummin LLM chairman in the Los Angeles ar

California had nine new members late October. Others enrolling recen brought the total to 1,013 on Nov. In 1945 the membership had been 88.

Each United Lutheran who enrolls gi the Laymen's Movement at least $10 year membership fee. The money finan the church's stewardship education p gram. When 1,200 members are secur it is estimated, total cost of the progr can be carried by the laymen with assistance from the United Luthe treasury.

Mr. Henry Endress, LLM execut secretary, was in California when the Angeles area group brought in the 1,00 member. Mr. Endress had gone to Ho wood to help make a new film, *45 Ti Street,* to be released in the United

LUTHER FILM COMING

At LWF assembly in Germany next y the new Luther movie will be releas Lothar Wolff, Henry Endress, and Al Sloane (left to right) are finishing scr

heran Church next year. It is a project f the ULC Parish and Church School oard, illustrating the church's 1952 em- hasis on "The Bible in Everyday Living."

alifornia president recovers slowly

President James P. Beasom of the ULC alifornia Synod was brought home in id-November from Seattle where he ad been stricken by serious illness sev- al weeks earlier. He must have three onths of complete rest, physicians say.

Dr. Beasom, vigorous executive of the LC's fastest growing synod, was par- cipating in the Seattle Reformation rvice when he suffered a stroke resulting partial paralysis. He has been over- oming the effects gradually, with com- ete recovery fully expected. He was ought by stretcher to a plane for the ip to his home in Glendale.

Californians recently elected Pastor H. ul Romeis of Trinity Church, Pasadena, assistant to President Beasom. Mr. omeis has not announced acceptance the call. Assisting in the executive ork of synod during Dr. Beasom's ill- ss is Pastor Carl C. Tambert of First hurch, Glendale, Southern California onference president.

eleased time ban in Delaware

No dismissal of pupils from public hools for religious instruction in their urches will be permitted this year, hool officials of Delaware said this onth. For years the Delaware schools d allowed pupils to leave classrooms hour a week. Reason given was "the eady crowded schedule of the schools."

This month a Notre Dame professor, mes A. Corbett, urged Protestants, Ro- an Catholics and Jews to unite in efforts obtain a reversal of the U.S. Supreme urt decision which barred religious in- uction from school buildings.

"There is nothing un-American about disagreeing with the decision and working to have it reversed," he said. "It would not be the first time the Supreme Court has reversed itself."

Louisiana's released-time program was attacked by a New Orleans Methodist layman. He asked the courts to halt the practice. Archbishop Joseph F. Rummel responded by calling on Roman Catholic priests and parents to impress upon civil authorities their support of the program. They should be "duly informed of the absolute urgency of religious instruction for all children of school age."

And so forth

There are 2,248 bars and liquor stores in the District of Columbia, 468 churches. In a year's time the number of bars decreased 81, and the number of churches increased. Churches are: 388 Protestant, 54 Roman Catholic, 4 Eastern Orthodox, 22 Jewish . . . Little Rock (Ark.) Baptist young people held revival meetings outside city night clubs last month, sang, prayed, gave testimony. One result: a night club owner came to church the next Sunday . . . A Presbyterian church in Atlanta has on hand two wheelchairs, hospital bed, two baby beds, two pairs of crutches, and other equipment for household emergencies. Members of the congregation borrow the equipment when they need it.

General Douglas MacArthur turned down the invitation of the Prohibition Party to be its nominee for the U.S. presidency in the 1952 election, and the party turned down Church-of-God President Homer I. Tomlinson who wanted the nomination . . . Last Southern Baptist missionary in China (there had been 185) reached Hong Kong safely this month. Most missionaries have been assigned to service elsewhere in southeast Asia.

World News Notes

It's time to cease fire in Korea

News trickling home from Korea last week indicated that it may be American soldiers who are putting pressure on their commanders to patch up a truce with the Communists. Official propaganda from U.S. Army headquarters made out that the UN forces eagerly desired peace, and Communists were blocking them. Unofficial Americans suspected the facts are the other way around.

"Troops on the fighting front are convinced that their own commanders are throwing up blocks against an agreement," reported George Barrett to The New York *Times*. The same opinion is held by European allies of the U.S.

The horror story of atrocities committed by the Communists—which could be nothing but a long-shot guess—may have been released at Army headquarters to frighten the soldiers who have become impatient about the long-drawn-out negotiations.

American officials were right about being wary of traps into which Communist negotiators might try to lead them. But Communists had yielded on so many points that they have proved their genuine eagerness to end the war. In late November Americans seemed to have decided to take them at their word, and talked of a cease-fire before Christmas.

More food consumed by Americans

It costs $2.31 now to buy the food that a dollar would buy in the U.S. in 1935-39, but Americans are paying the bill, and more. Since 1935-39 the amount of food the average American consumes has increased 11 per cent.

Meat-eating has gone down, and margarine is taking the place of butter (6.7 pounds of margarine per person this year, 2.7 pounds 10 years ago). America are eating more cheese, using more dri milk, more eggs, not so many potato

More education for Americans

Number of Americans going to colle is double the number of 20 years ago, t U.S. Office of Education reports. Amo white Americans, one in 61 was enroll during 1949-50. In 1938 it had been o in 108, and in 1930-31 was one in 1

Negroes in the South are also movi into a higher educational bracket. O in 364 got to college 20 years ago; no one in 221.

More flies

A little fly named *Lydella stabul grisescens* is worth enough to warra giving him a free trip to America. T fellow has proved capable of killing fr 40 to 60 per cent of the corn borers the Midwestern states.

A few years back some Lydellas w brought over from the Old Country a let loose in New England. They did well that others were released in Ma land and Virginia. Now Lydellas are over the country.

Return to Iran

It was easy for Americans to be b and joyous as the Liberty Bell rang o July day in 1776, but not so easy to k up courage during the dreary days winter war that followed. This month patriots in Iran—who shouted ent siastically as they saw the British retre ing from their oil wells—were having bad headaches that come to revoluti aries sooner or later.

The oil isn't going to market, and money isn't coming in. Government ployees haven't been paid for mon Workers in the oil fields are unemploy

The soldiers' pay of 42 cents a month will have to be cut. There are no funds to give to impoverished people.

This is the situation as Premier Mossadegh comes back to Iran from his trip to Washington. He has no solution of the oil problem to report to his people. The British are taking the long chance that discontent among Iranians will force Mossadegh out of office. They expect this to open the way for a new government which will bring the British back to operate the Abadan refinery.

Land reform sought

A great cause of India's poverty is the fact that most land has been owned by wealthy landlords or princes. Peasants work the soil and pay rent for the land, which makes them sharecroppers and keeps them poor.

A Hindu evangelist who is a disciple and imitator of Mahatma Gandhi is conducting a one-man campaign for land reform. Small, thinly bearded, 57-year-old Acharya Vinoba Bhave with a small band of followers is traveling on foot from village to village, pleading with landlords to sell or give away some of their holdings. As the result of a 1,000-mile walking tour he has secured donations of about 2,000 acres of land, to be redistributed by committees appointed by state governments.

Prime Minister Nehru has encouraged Mr. Bhave's efforts. The reformer believes that 50 million acres—about one-sixth of India's total—should be made available to the peasants to give them the opportunity to reach a decent standard of living. His program is a practical alternative to communism, which has gained many disciples among India's impoverished lower classes. Most of the Bhave followers have been weaned away from the Reds.

Showdown in Mississippi

Middle-of-the-road reformers had been trying to persuade the Mississippi government to improve the quality of schools for Negroes—which are the worst in the nation. That would be the only way to head off drastic demands for permitting Negro children to attend the white children's schools. But the government took no action.

This month a strenuous campaign for unsegregated schools was launched by the National Association for the Advancement of the Colored People. State president of the NAACP, the Rev. W. A. Bender of Tougaloo College, was threatening to go to court with a demand to open all the state schools to Negro children and youth.

To counteract the demand, state educational officials are asking for an $80 million program to improve the schools for Negroes.

Not funny

There was a new check-up on comic books for sale in Cleveland, reported in *Parents'* magazine this month. Of 416 books examined, 39 were "very objectionable," 111 "objectionable," and 119 were rated as "some objection."

Horror stories were rated as the worst, and these numbered 9 per cent (had been 6 per cent the year before). Comics chiefly concerned with crime and other anti-social activity came in the next-to-the-worst classification.

In all, 64.7 of the books were not the sort children should read. Only 147 out of 416 were approved. Most encouraging fact is that publishers are becoming more co-operative, and their better comics are among the best sellers. Some of the worst are published by hit-and-run companies which bring out only a few books and then go out of business.

Washington

UN GENERAL ASSEMBL

DECIDING WHAT TO discuss was the first job of the United Nations General Assembly as it convened in Paris early this month. Consideration of the agenda is the signal for major policy speeches by top diplomats of the various countries. These keynote the entire session, determining whether tensions will increase or relax as a result of the meeting. Agenda items which are adopted or rejected set the pattern for the discussions to follow.

The diplomats of both East and West couched their proposals in terms of plans for world peace. But the Paris Assembly has been marked by heightening of tension and a display of firmness by both power blocs. In the preliminary jousting, the West showed greater strength in terms of votes. The Assembly flatly refused to debate the question of seating delegates from Communist China, since it had been branded an aggressor, and was in armed conflict with the UN in Korea.

In three other cases, agenda items strongly opposed by the Russians were adopted for full debate later in the session. They were: (1) Yugoslav charges that Russia and her satellites are trying to overthrow the Tito regime; (2) Nationalist China's accusation that Russia helped the Red revolution in China; and (3) a British-French-American proposal that a UN commission investigate the possibility of free elections in all of Germany.

Church role

THE COMMISSION of the Churches on International Affairs studies proposed agenda items, in order to take an intelligent position on crucial issues. Dr. O. Frederick Nolde, CCIA director, attends UN sessions in an advisory capacity.

Among the items of special interest to CCIA are: control of atomic energy . . . unification and rehabilitation of Kore . . . peace observation commissions . . assistance to Palestine refugees . . . statu of Jerusalem . . . the race problem in th Union of South Africa . . . economic d velopment of under-developed countri . . . Covenant on Human Rights . . refugees and stateless persons . . . statu of non-governmental organizations.

IN AT LEAST TWO of these items, dire influence of the churches through CCI may be seen. Dr. Nolde has been close associated for several years with the U Human Rights Commission and helped the drafting of the Declaration of Huma Rights and of its sequel, the Covenant o Human Rights.

The idea of peace observation commi sions was born and nurtured by CCIA The role of the UN Commission o Korea in identifying the fact of aggre sion, led to the concept of roving pea commissions to be sent to potential tro ble spots. At CCIA's suggestion, churc men in several countries made the su gestion to their own statesmen. The ma elements of the proposal were incorp rated in the "Uniting for Peace" resolutio passed by the 1950 General Assembly.

It is evident that the global program the churches is affected by world event Church leaders are coming to realize th instead of merely adjusting to world co ditions, it is part of the church's witne to influence the direction of national a international trends. Through the Chri tian conscience of men in high place through the study of current issue through the shaping of public opinion, t church is playing an increasing role in i terpreting the gospel of Christ in tern of world affairs.

—ROBERT E. VAN DEUSEN

Churches Oppose Vatican Envoy

National Council issues statement attacking divisive and useless appointment which threatens to destroy basic American principles

THE NATIONAL COUNCIL OF THE Churches of Christ in the United States of America is saddened and profoundly disturbed by the controversial issue that has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension. This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles.

We believe that the appointment of an ambassador to the Vatican would be wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people.

TAKING A STEP WHICH AROUSES religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to "fight it out." It is normal and wholesome in a democracy to "fight it out" on political issues; but this is different. Religious convictions lie deeper than politics.

Authorized and representative leaders of great bodies of American Christians have made it unmistakably clear on frequent occasions since 1939 that the question of sending an ambassador to the Vatican is a seriously divisive matter. Conscience and conviction with regard to religious liberty, combined with loyalty to an essential principle of American democracy and gratitude for a national tradition consistently defended by our fathers, have compelled us to take a resolute position. The President has known this through an extended correspondence and consultation over several years . . .

Three major reasons are advanced in support of the President's proposal, none of which bears scrutiny:

IT IS ALLEGED IN THE FIRST PLACE that the United States should establish formal diplomatic relations with the Vatican in order to gain access to an unique source of information, achieve effective co-operation against communism and advance the cause of peace. The fact is that formal diplomatic relations constitute no binding agreement for either party to reveal any information except what it chooses to reveal. On the other hand, if both parties desire that all resources of information be utilized and co-ordinated against communism, this can be achieved through our ambassador to the government of Italy, who is resident in Rome and readily accessible to the Vatican. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol or prestige.

All Christian bodies stand together in opposition to communism. The National Council of the Churches of Christ in the United States of America holds unequivocally that communism, in its basic phi-

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The General Board of the NCCCUSA unanimously adopted on Oct. 31, 1951, the statement which is here printed in full. All U.S. Protestants have been asked to write, wire or phone their senators to express opposition to the appointment.

losophy and in its practice of disregarding many essential human rights, is opposed to Christianity . . .

We continue to stand ready to co-operate with Roman Catholics and other men of good will in working for peace. We have worked with them in the past and intend to do so in the future. We work also with our government in informal but effective co-operation without any necessity for any legal diplomatic agreement. Our constituent bodies are related to the World Council of Churches which has similar channels for international co-operation in the furtherance of peace.

THE SECOND REASON GIVEN FOR the President's proposal is that there is precedent. The Charge d'Affaires of the the middle of the last century. The fact is that the present proposal for an ambassador to the Vatican is without precedent. The Charge d'Affaires of the United States accredited to the Papal States in 1848 was instructed to deal "exclusively" with civil and commercial matters with a state which comprised some 16,000 square miles of territory and a population in excess of 3,000,000.

In contrast, the present "State of Vatican City" comprises an area of one-sixth of a square mile and a population of some 1,000. It has no civil courts or civil administration distinguishable from ecclesiastical authority. It should be remembered that in 1867 Congress cancelled appropriations for the representative to the Papal States in response to public indignation over the reports of a prohibition of public Protestant worship within the city walls of Rome. The protest was against the infringement of religious liberty and in support of the separation of church and state.

THE THIRD REASON OFFERED IN SUPPORT of the President's proposal is that oth nations send ambassadors to the Vatica This is a most unsound argument f abandoning our distinctive American t dition which has served us well. Mo of the other countries that have dipl matic relations with the Vatican gi special recognition and status to the R man Catholic Church and recognize t diplomatic representatives of the Vatic to their own capitals as deans of t diplomatic corps. Our nation on the oth hand has always refused to give a church preferential status.

The President's action precipitates p cisely the kind of situation which o forefathers sought to prevent in the int est of the national welfare by constit tional separation of church and state. establish formal diplomatic relations wi the Vatican would be to concede to o church, the head of which has only no inal secular power, a political status relation to our government which cou not possibly be given to all churches a which could not, as a matter of princip be accepted by most. Thus tension a controversy would be induced in our n tional life at the very time when unity most essential.

WE EARNESTLY express to the Preside and the Congress our conviction that o a prompt withdrawal or rejection of t President's proposal can save this cou try from a most unfortunate and unnec sary controversy, with reactions that w be cumulative as the issues become mo widely recognized. We did not choo this controversy. We deplore it. But cannot and will not evade it. We ha been in the past and will continue to in the future unalterably opposed to t establishment of diplomatic relations w the Vatican.

Meetings Offer Guidance for Youth

By CARL G. KARSCH

Pennsylvania program provides help in choosing Christian vocations for 1,700 high school juniors and seniors at regional conferences

NEARLY 3,000 HIGH SCHOOL juniors and seniors received a personal invitation during the past two months to meet a synod president. The bid was sent out by Dr. Emil E. Fischer, head of the Pennsylvania Ministerium. The meetings were conferences aimed at helping youth make Christian teachings part of their careers.

Vocational guidance in various forms is used to show young people how to find jobs that fit their talents. The Ministerium decided that the church should offer youth more help in making a truly Christian choice.

Accordingly, Dr. Fischer asked synodical pastors to send him lists of all their members who will be graduated from high school in 1951 or 1952. To these juniors and seniors were mailed the invitations to district conferences.

These would not be coldly formal programs, the invitation explained. They would be given over to the students for discussion to meet their own needs. Speakers would offer guidance by telling how they have made their beliefs a part of their workaday existence.

Each panel included in addition to the synod president three clergymen. Dr. Earl F. Rahn, executive secretary of the Ministerium's Board of Education, was moderator. Dr. David H. Bremer, secretary of the ULCA Board of Education, and the Rev. Lawrence M. Reese of the ULCA Parish and Church School Board were the other participants.

For each of the 21 conferences, local committees selected several laymen from their area to serve with the pastors on the panel. Many occupations were represented. There were homemakers, farmers, and businessmen. There were a banker, a labor leader, a psychiatrist, a college president, a chemist, the provost of a university, a former parish worker, an optometrist.

The program was varied to meet the needs of the areas. Farmers were included in sections where this occupation is prominent. Representatives of business spoke to groups in the larger cities.

Typical of the meetings attended by more than 1,700 students was the one held at Holy Communion Church, Philadelphia.

After a brief worship service, Dr. Fischer thanked the young people for accepting his invitation, then set the stage for the panel discussion. He reminded them, "Regardless of the job you choose, you are all entering the same profession —that of the Christian life."

THE FIRST TWO SPEAKERS—Drs. Rahn and Bremer—sketched in the broader picture of "life service" that may be found in any field, not just in church work. Dr. Bremer asked his audience to restore the word "vocation" to its original meaning—that of a calling by God. "Use your daily work as a channel of fulfilling your faith."

Next were listed talks in three specific fields: homemaking, business, and the professions.

THE PRESIDENT MEETS HIS GUESTS
Dr. Fischer greets some teen-agers

Mrs. Virgil B. Sease, a homemaker, directed her remarks mainly to the girls. She summarized the three-way responsibility of a Christian home: to build one's own character through mutual love and sacrifice; to mold the lives of children around Christian beliefs; and to serve as an influence for good on the community.

Mr. Herbert W. Selman, a businessman, said he has found many ways to practice his faith. Principally he urged "pushing aside the goals of wealth and power" and discovering instead the "satisfaction of doing tasks according to religious principles."

Dr. Millard D. Gladfelter, provost of Temple University, said he is impressed by the "growing number of Christians in the professions." He called upon the students to "make God the true center of your lives. We live among varying standards of good and bad, so that it is especially important for us to radiate our beliefs in our daily lives."

The final speaker, Pastor Reese, cited the "critical shortage" in asking his l teners to consider the opportunities f Christian service offered by the churc

AT EVERY MEETING a question-an answer period lasting half an hour f lowed the panel speeches. Most of t questions, however, were directed to t speakers after the meetings had brok up. Young people wanted to know abc the armed forces' educational progra how to prepare for church work, a planning for marriage and a home.

To give them material to study at hon those attending were handed an envelo containing literature on the Christi attitude toward a vocation.

Dr. Fischer, summing up reactions the new-type conferences, considers t experiment a success. Some pastors ha already asked whether similar progra can be held every two years. Panel spea ers benefited, too. "Several told me th in preparing the talks they got a clea idea of their own beliefs," he said.

Blindness Is No Barrier

By CAROLE URICH

A downtown New York congregation has a new pastor whose record shows courage, faith and determination in overcoming obstacles

AT GRACE AND ST. PAUL'S LUTHERAN Church of Manhattan, John Urich was ordained and installed as permanent pastor on Oct. 14. It was a year and five months after John, blind student, was graduated from the Philadelphia Theological Seminary. At last both he and I, his blind wife, are truly happy.

John was approved for ordination by the New York Synod in June 1950. After that there was supply preaching. Nearly every Sunday after his approval there was supply work.

"BUT WE'LL NEVER GET a church this way," John and I agreed. After all, no church will call a blind minister and wife just because he can preach a sermon and doesn't fall out of the pulpit.

I admit that we were discouraged at times. Yet we knew that God would find a way. Hadn't He been with us all through seminary? We never had many pennies, but we always ate and paid our rent. We have always known that miracles still happen.

The big chance came early last March. Grace and St. Paul's had no pastor. John was to serve there for six months. It was just what we wanted. We knew we must prove our ability to do all the work of a pastor's family. So March 12 we moved from Philadelphia to our apartment parsonage here.

I shall never forget that day. We had spent a week packing and somehow we managed to do some unpacking here that Monday afternoon. I opened cans for dinner. Then John and Bonnie, our seeing-eye dog, hurried off to a council meeting and didn't get back until after midnight. I spent some of the time doing

Usually the ordination and installation of a pastor is a routine news item. Recently, however, nationwide publicity was given to such an event at Grace and St. Paul's Church, New York City. Pictures and articles appeared in "Time," "Newsweek," and other magazines and newspapers from coast to coast.

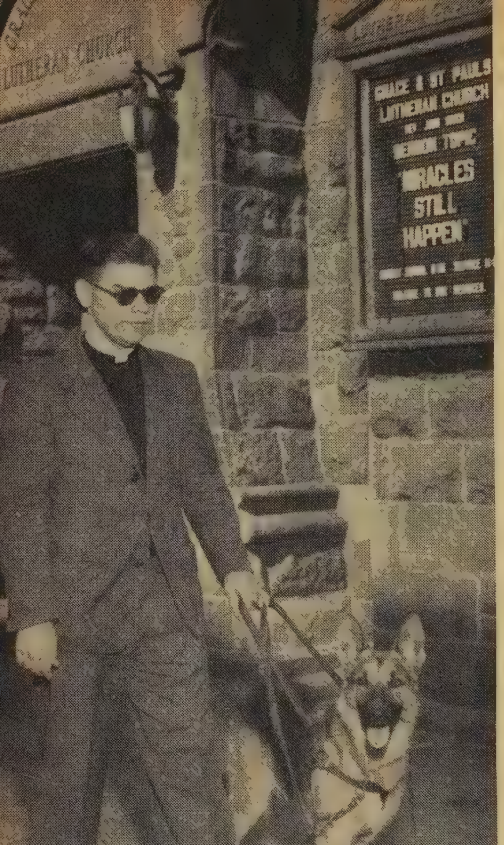
The reason: in this case both the pastor and his wife are blind!

Pastor John Urich, born at Kansas City, Kansas, was educated at the Kansas State School for the Blind. He was graduated with honors from the University of Kansas in 1942 and from the Philadelphia Seminary in 1950.

A few days after his ordination, Pastor Urich flew to Dallas, Texas, to address the Community Chest workers in that city.

"A man with that much gumption . . . is a fine inspiration for the Chest workers who are giving their time to help raise money for agencies, some of which are dedicated to helping the handicapped," said Dallas chairman Dick Price after reading about the new pastor's career.

After his graduation from the U. of Kansas, Pastor Urich worked for the government for five years as counselor to blind war veterans. The personal story behind his call to Grace and St. Paul's is told in the accompanying article, written by his wife, Mrs. Carole Urich.



COMPANIONS
His eyes are on a leash

more unpacking and being thankful for the ample closet space here.

OUR FIRST INTRODUCTION to the congregation was at the Lenten service Wednesday night, March 14. John and I sat in the front pew, as the council had arranged for a supply preacher during Lent. We stood for the opening hymn. The church seemed to be packed. When I heard the singing it sounded as if there were hundreds of people. My eyes fille with tears. Did we deserve this?

The service is a bit different from th churches we were used to attending, s we sat when we should stand, and w stood when we should sit. We whispere about it, wondering, "Are they standing I don't know."

But after the service people were ver cordial. We were introduced as "the ne pastor and wife."

Thursday of that week Mr. Classe president of the church council, invite us to meet him at a restaurant for lunc So, without difficulty, we three, Joh Bonnie and I, took the subway and we at the place even a bit early. Mr. Classe may have said to himself, "They got he all right."

VOLUNTEERS CAME EACH MORNING fo several weeks to help John get a membe ship list in Braille. With the help of member who some years ago learne Braille, John got a subway guide in Brail and began visiting. Shortly after comin here both of us went to the church on Saturday night and became familiar wit every inch of it. Several times Joh walked from the pulpit to the back of th sanctuary. Many times I went down th side aisles from front to back. We wante to learn our way about the church alon People are too eager to help and we mu need no help.

We needed a new rug for the livi room, a big rug. Suppose we wouldn get the call? What would happen to th rug? Why worry? God never let us dow

I organized a youth choir in Apr The younger boys are too bashful; but th girls responded well. John found jo for the boys—candle lighting, usherin and keeping the bulletin board. W wanted to show the young people th are needed in the church.

WE ARE INTERESTED IN the young adult group and do everything with them—go bowling, go to dinner downtown and to the theater with them, attend their square dances—anything they do. They seem disappointed if anything prevents our being with them.

We attend all meetings. The ladies seem glad I am taking an active part. I play for the Sunday school and manage to teach the tiny tots songs with the help of their capable teachers. John has not missed a men's club meeting.

All these activities came the moment we moved in here, so we truly welcomed July and August when there were no meetings and we had a chance to catch our breath. The congregation gave us two weeks' vacation in August, but we hesitated to take it. All the time we were in the home of our parents in Kansas City we wondered if opposition were organizing. We hadn't heard of any.

BLIND PASTOR
Rev. John Urich

When we came back Aug. 29, we started visiting again and meetings were on schedule in September.

But there was no stove for refreshments. The church was getting new kitchen equipment. So I made coffee for some groups, and one night when there were just a dozen ladies, I brought them all to our apartment for coffee and cake.

On Oct. 2 the congregation met to vote on a permanent pastor. John had a funeral that evening, which kept us from chewing our nails until after the vote.

SHORTLY BEFORE 10 that night two members came to take us to the church. I had a seat at the table in front of the room. John stood beside Mr. Classen. As we came in there was loud applause. Then Mr. Classen said, "John Urich, this congregation has voted to call you as our permanent pastor." I began to cry. John just stood there. They tell me he turned white and trembled. He couldn't say anything for a long while.

Finally he asked for a glass of water and then, in a choked voice, he said, "I can't tell you how happy both Mrs. Urich and I are!"

Even as I tell about it now, I could weep, remembering the warmth of those handshakes, 110 of them. And they all came just to vote on a pastor, for there could be no refreshments. No stove, you remember.

Now there's a stove. Now there's a new water heater. Now there's new linoleum covering the floor. And now the parish secretary has some work to do to sort out the many, many congratulatory notes from the rest of the mail.

Ordination and installation services were beautiful. And miracles still happen.

Preaching Mission Stirs Rural Community

By J. RUSSELL BOGGS

Crowds throng South Carolina church for unusual evangelism program

PEOPLE WERE CARRIED BODILY into the church or placed on wheelchairs to hear the Gospel preached. Some physically unable to be moved remained in their cars on the church grounds to hear the service over the loudspeakers. As many as 500 people came each night during the harvesting season in the rural South to participate in a Lutheran preaching mission at Cedar Grove Church, Leesville, South Carolina, in late September!

The entire community heard the singing of old favorite hymns as the amplification system which broadcast the service could be heard for several miles. Negroes listened to their first Lutheran service from the porches of their homes. They were thrilled by the familiar hymns and joined in the singing from their own doorsteps.

MEN AND WOMEN CAME FROM the fields and from the hydrogen bomb project 70 miles away. They willingly went without supper in order to attend. Three ministerial students from Newberry College traveled 60 miles each night. Another student came the 175 miles from Lenoir Rhyne College in North Carolina to attend the mission.

Scores of plain rural people who never dreamt that they had the ability to win others went forth to bear witness for Christ. More than 300 members "spoke up" for Jesus, talked, called and visited.

News articles, pastoral letters, radio spot announcements and placards mad the mission known to the community A congregational evangelism committe made its plans prayerfully and effectively

Design of the mission was to deepe the spiritual life of church members, t get inactive members into the churc to hear the Gospel, and to win other to repentance and faith in Christ. Fo the six nights the order of worship wa carefully planned, beginning with Vesper and ending with a song service and in spirational sermon. A 30-voice choir wa augmented by organ, piano and violin A period of silence after each sermo gave the hearers the opportunity to mak their decision.

THE MISSIONER WAS the Rev. Peter J Dexnis of the ULCA Board of Socia Missions. He was both preacher and son leader. After the service the pastor con ducted an instruction period while Pasto Dexnis met with the evangelism commit tee to gather reports and give guidance.

In the deep and rural South wher "cotton is king" people were overwhelme by the results of the preaching mission Some requested that it last two weeks It seemed unbelievable to many that 50 people would attend a weeknight servic in the Lutheran church during such busy season. Scores had never seen a adult baptism in a Lutheran church, whil large numbers of outsiders witnessed fo the first time the baptism of children.

One wealthy cattleman said, "This i the best and most thrilling thing that ha come to this church in its 99 years o existence."

The Rev. Mr. Boggs is pastor of Cedar Grove Church, the largest rural Lutheran congregation in South Carolina.

Navy Recruits Get Christian Training

By KARL PETERSON

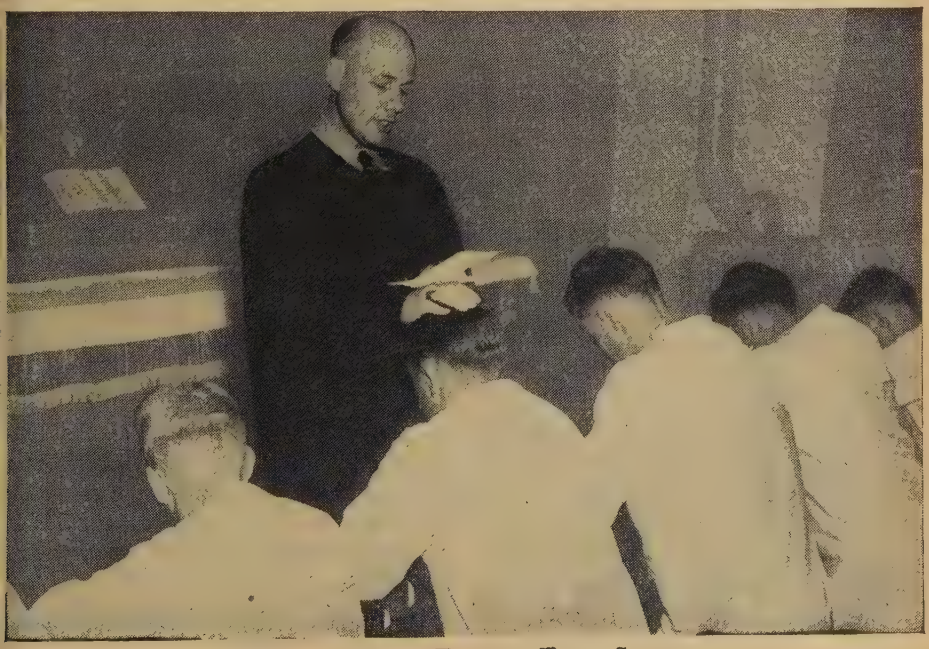
Lutheran chaplain has opportunity to provide catechetical instruction and to baptize or confirm men on their confession of Christian faith

TO INSTRUCT RECRUITS in the Christian faith, a comprehensive program has been developed at the U.S. Naval Training Center, Great Lakes, Illinois.

The program begins with the first contact the chaplains have with the recruit, the chaplain's interview. This is a definite part of the recruit's training. At this interview the recruit fills out a religious data card and is interviewed by a chaplain of his own faith. After the interview the recruit sees one of the following religious pictures: *God of the Atom, Dust or Destiny, Voice of the Deep,* or *God of Creation,* and a picture on the sacredness of marriage titled *To Be Held in Honor.*

DURING THE BRIEF INTERVIEW chaplains of various denominations are first able to impress upon recruits the importance of a vital relationship with God and the value of definite church affiliation. Since the interview is very short, the chaplain does not press the man for a decision

The Rev. Mr. Peterson, a member of the Indiana Synod, is a Navy chaplain stationed at the Great Lakes Naval Training Station.



THEY CONFESSED FAITH IN THEIR SAVIOR
Chaplain Peterson confirms a class

but requests that he give some serious thought to his spiritual life and offers to help in any way that he can. He informs him of the special communion services which are conducted each Sunday for men of the various faiths.

This interview is the first of several contacts that the Lutheran chaplain has with Lutherans who come to Great Lakes. Those who have been baptized and confirmed are urged to attend Lutheran communion services.

LUTHERAN MEN who have not been baptized or confirmed are invited to see the chaplain for further consultation and arrangements are made for them to attend a series of six lectures on the Bible, Creed, Commandments, sacraments, prayer, and the church. The men on the whole are very faithful in attendance. They are interested as it requires real effort on their part to attend lectures and keep up wit training duties. Upon completion of the instruction, the chaplain baptizes or con firms men who confess their faith.

This opportunity is taken very seriousl by the chaplain. It brings joy into h heart to hear expressions of gratitud from men from nearly every section o the country. Some of these young me come from rural areas and have lived s far from a Lutheran church that they ha no opportunity for instruction.

RECORDS OF THE BAPTISMS and confi mation services are sent by the chaplain to the home congregation of the men. A letter from the chaplain informing th home church pastor of the instructio that has been given is enclosed with th record. The replies to these letters b many of the home church pastors hav been very gratifying to the chaplains.

LAUGHTER IS CHRISTIAN

By ARTHUR YEAGY

People who know the joy of God's grace can always find a sunny side to things even in this chaotic and upset world

LAUGHTER IS GOOD MEDICINE for our bodies and souls. We need it in these strenuous days.

We can easily become overtaxed by the tensions of life in the home, on the job, in our chaotic, surging world. We become deadly serious about these tensions and dwell on them in our conversations, our reading, our thinking, our sermons and prayers. Sometimes you would think life is nothing but sad, gre mess.

Laughter can be blessed for those wh have personal problems or griefs that ten to give life a somber hue. Laughter i the reminder that there is light as well a shadow. God has not died, nor has h renounced the globe and the creature he made.

THE BIBLE helps us understand the na ture of this health-giving laughter. doesn't mention laughter openly ver

The Rev. Mr. Yeagy is pastor of Friedens Evangelical Lutheran Parish in Pennsylvania.

often, but the wise old preacher who wrote Ecclesiastes knew it when he said that there is "a time to weep, and a time to laugh."

Jesus had a serious mission, a divine mission. But he had a sense of humor. He was good company. He was a welcome guest at a wedding feast. His own mother turned to him so naturally when the wine supply ran low. He was a much-sought-after dinner guest. His enemies even held this against him.

Flashes of humor come from his teachings. One who could picture a man "straining out a gnat and swallowing a camel" must have had a delightful sense of humor. Think of the picture he made for his hearers—a very precise man carefully removing a flea from his cup, and then swallowing a camel!

Consider the story of the mote and the beam, or, as the Revised Standard Version has it, the speck and the log. His hearers must have chuckled as they pictured a man with a log in his eye peering into the eye of a friend to remove a speck from it.

THE ENTIRE NEW TESTAMENT is a joyous book. The awesome and ultimate matters of salvation and eternal destiny are in God's hands, and God is a God of grace.

St. Paul caught the smile of God and speaks often of joy. One of his letters, Philippians, is called the "Joy Bell Book." He writes "Rejoice in the Lord always!"

"Laughter is the best medicine." It can keep you healthy in mind and body by preventing you from taking yourself too seriously.

You need to laugh at yourself occasionally. Learn to do it. If you make some blunder that causes others to laugh at you, laugh with them. You won't be tempted then to go off and pout, getting your inferiority complex all stirred up, feeling sorry for yourself. You won't, as the result, become irritable, upsetting your nervous balance, making your mind and body excellent candidates for mental and physical disaster.

MY LITTLE GIRL DELIGHTS in having me tell of the time in a restaurant when I mistook the grated cheese dispenser for the sugar dispenser and very carefully started to pour cheese into my coffee. My wife laughs with me at the absent-minded thing I did some years ago as the result of my habit of giving a friendly wave to people I'd meet, often whether I knew them or not. One day as I was driving along a country road I suddenly discovered I had just waved to the farmer's dog. No response! I've improved though, and try really to notice the person I'm waving at now.

LAUGHTER, A SENSE OF HUMOR, is the oil that smoothes many a turbulent sea in the dealings of man with man. When discussion is about to turn into angry debate, inject a smile or a quip, perhaps at your own expense, that will bring a relaxing laugh. It may be a funny story, but never a joke at the other person's expense. Abraham Lincoln was a master at this art. He had a ready fund of stories, and resolved many a tense situation, quieted many an antagonist with the oil of laughter.

All this is based on something deep and abiding in Christian faith. Laughter is not self-deception, like whistling in the dark to keep up courage. It does not depend on easy unconcern about the heartaches of men, or trials you may face. Laughter is a healthy recognition that God is in charge of things, that He has sealed the guarantee of this through His Son, and that we can stand stalwartly in any gale, facing the future with inner serenity.

FIVE MAKE A FAMILY

WIFE'S RACKET

"BUT, JOANNE," I protested, "I don't know the first thing about running a Brownie troop." I made myself speak slowly and calmly into the phone when what I wanted to do was chew up the pesky instrument and swallow it.

"I know, Connie, but neither did I. After I'd helped out a few times at the meetings, I took the leadership course and now I just love it."

"Oh, yes, I know all about these leadership courses. Everything you belong to has some sort of leadership course. But I've told Pastor Ittel I can't go to the leadership course the Lutheran churches around here are having so I certainly won't be going to one for the Girl Scouts. I'm sorry, Joanne, you'll have to ask someone else."

"That's just the point, you see! I have! And everyone else is busy. Sarah Curtis is on some church committee that is taking up her time. Kathleen McCaffrey has all her children home with colds. Bunny Godavry sprained her ankle. You're the only member of the troop committee left."

"All right," I agreed, trying to put a smile in my voice, "I'll come. But you'll probably be sorry. I'll have to bring Susie, you know. Joyce Matthews will keep an eye on Pete, I think."

HANGING UP THE RECEIVER, I looked at my watch. My schedule would take quite a bit of revision.

First I called Joyce to find out about leaving Peter in her care. She was so nice about it, the least I could do was listen patiently while she told me about the new drapes she was getting. Sh finally had to stop to answer the door fo the cleaner.

That reminded me I had promised t send Dan's blue suit when the cleane came. I had emptied the pockets an brought the suit downstairs by the tim the man arrived at my door.

"Have it for you first thing Thursday, he promised, hustling down the walk.

"Mommy, Mommy!" called Susie, be fore I could close the door. "I have t come in. Wait!"

"You were just in here 10 minutes ago honey. You stay out and play a while.

"But I hafta come in!"

So we took the snow suit off and w put the snow suit on. Then we pinne one of Dan's big hankies to her sleev and we got a pretzel for her and one fo Sam, her four-footed playmate.

"Now, Susie, think," I urged. "I there anything else you could possibl need for the next half-hour?"

BACK TO THE IRONING BOARD. I'd pu off doing Susie's best dress because th ruffles are tricky. I was glad when it wa finally done.

I was congratulating myself on havin a comfortable amount of time to prepar the children's lunch when I found I wa out of bread. I was out of breath by th time I had muffins in the oven.

Both Karen and Pete were full of th successes of the morning when they cam bursting in at the noon whistles. Kare had been made chairman of the Fourt Grade Indian Research Committee. Sh

is to keep track of what six other children are looking up about Indians and help the teacher put it all in a big booklet.

Pete's success was no less overwhelming. He is now health chairman in charge of fingernails for the first grade. He is to check the hands of the whole class and only show the teacher the ones about which he is doubtful.

I listened and enthused. Susie listened, too.

"I," she announced, "was in charge of Sam, ALL MORNING."

THE OLDER CHILDREN went back to school. Susie dried the lunch dishes which I could have done much faster alone. Then off she went to rest. I settled down to revise my menu so that my family could have a well-balanced supper in a hurry this evening. I'd have to shop before Brownies and hustle afterwards, but it could be done.

In the meantime I had a few minutes to myself before I could take Susie to the store with me. The bright cover of a November magazine had been attracting my glance for some time without my finding time to read it.

I do read quite a bit. I find that if I don't keep up with THE LUTHERAN and *Lutheran Woman's Work*, people at church are sure to be talking about something I don't know about and it makes me feel pretty stupid. Then I never can resist dropping everything when the new women's magazines with their pictures of attractive table settings and the newest fashions come. And I usually read the P.T.A. publication. It's the general magazines I get around to last.

This time it would have been better if I hadn't tried to read, for the first thing my eye fell on was an article, "Your Wife Has an Easy Racket." The further I read, the madder I got. Finally, I was able to laugh a little. *After all, I thought, they have to print something.*

THE REST OF MY DAY WENT very well. Dan was a little late getting home. I fed the children their supper, then heated up things for Dan when he came. While he ate, I supervised baths. Dan came up and joined us for prayers.

When I came downstairs after the last inevitable drinks of water, Dan was stretched out in his favorite chair, the offending magazine in his hand.

"Hey, did you read this?" he chuckled. "Says women are all worn out when their husbands come home because they put off doing their work till almost time for him to appear."

"And," I retorted, "the author does not classify anything connected with child training as work. That, believe it or not, is one of the pleasures of marriage, to be shared by both parents. Just you try sneaking home any old time of the day, like the men he got to spy on their wives for him! If you do, you can count on my giving you a share in looking after the children all right."

"Maybe I should take one and a half of our offspring to work with me and leave the other one and a half with you." It wasn't hard to see Dan was sorry he'd started this.

"Oh, I know I shouldn't get so steamed up. But I read all these articles about being a homemaker and then someone comes out with one that doesn't consider I'm working unless I am scrubbing or cooking or washing dishes. The, uh—well, the creative things that make the drudgery worth doing just don't seem to count."

"Well," Dan soothed, "they have to print something." He couldn't see what was so funny about that and it was some time before I could explain.

The Gospel for the First Sunday in Advent (Dec. 2) is written in Matthew 21:1-9

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

LAST SUNDAY the hangings on the altar, pulpit and lectern were green. This Sunday they are violet. The Advent season has begun. We have entered a new church year.

In the Gospel lessons for the past year we had our thoughts turned to Jesus' birth (Christmas). We saw how he revealed his and his Father's glory (Epiphany and Transfiguration). We watched him at his baptism and temptation, his healing and teaching (Septuagesima to Quinquagesima). We witnessed the growing conflict between him and his adversaries, heard him affirm his Sonship, saw him ride sadly into Jerusalem (Lent). We were with him at the Last Supper, accompanied him to the Garden, listened as he was tried and condemned, stood by as he was crucified (Holy Week).

We shared in the joy of his Resurrection and the assurance of eternal life (Easter). We have been awed as he ascended into heaven (Ascension). We have received with other disciples the gift of the Holy Spirit, and witnessed the inspiration of the Church (Whitsunday). We received the revelation of God as Father, Son, and Holy Spirit (Trinity Sunday). We have noted our own strengthening in faith, our growth in grace, our need for forgiveness, our Christian living (Trinity season).

We have come to recognize the failings of our lives, and realize that without renewed forgiveness and rebirth of personality we are lost. We have come to recognize our constant need for a Saviour. Therefore we turn once more toward hi coming, that we may re-experience hi birth in our hearts, his arrival in ou lives (Advent).

THE CYCLE OF THE CHURCH YEAR, fro Advent through Trinity, reflects the con tinued experience of all understandin Christians. In sinfulness we await ou Saviour's coming. He comes to us, teache us, lives with us. We fail fully to appre ciate him, fall short of his standards. W become angry and crucify him.

But God, the author and sustainer o life, is also the renewer of life. He for gives us. Every moment of our lives w need our Saviour's love and intercessio Every moment of our lives must posses the star of Bethlehem, the cross of Ca vary, the crown of Easter.

The church year, then, presents no only a balanced picture of our Lord' ministry; but it also gives a picture of ou spiritual life, in which our Lord continue his ministry till death us do unite.

SO THIS DECEMBER, A.D. 1951, ou thoughts are turned again to the arriva of our Lord, who for our sakes emptie himself of his rightful majesty and be came as we are, human. Note that th color violet is used both for Advent an Lent. In Lent the purple of the divin royalty is mingled with the violet o humiliation and suffering. In Adven too, the royal purple of the Son of Go mingles with the humiliation of becomin the son of man.

It was our sinfulness that made h

crucifixion necessary. That same sinfulness made necessary his birth. Crucifixion and Incarnation are molded from the same divine purpose that man shall know God's love and reflect it. Violet is an excellent color symbol. It shows the fusion of divinity and humanity, of God-ness and man-ness, of kingly purple and subject violet—as God stepped to earth to lead us from the red of hell to the blue of heaven.

THE GOSPEL LESSON for the first Sunday in Advent is the same as that of Palm Sunday. There is no need for us to treat it again. It is an unfortunate historical accident (which will be corrected in the new Service Book we shall have in a few years) that we repeat a lesson in our church year. I should like to see the Beatitudes (now used for All Saints' Day) used for this Sunday instead.

While most of the prophets could not foresee the coming of Jesus himself, many of them understood the necessity of a saviour for Israel. Though the foresight of the men of God was often of human origin, their insight was frequently divine. The prophets grasped more of God's truth than did other people of their time.

The prophets fully realized that there was more to God's Word than they had discovered. How God would more fully reveal himself, they could not know. But they were perfectly aware that man learned more about his creator through God-filled personalities than he did through all the rest of nature put together or taken apart. God's most obviously effective work had always been done through men, like Abraham and Moses, Samuel and David, and Elijah. That a saviour was needed was obvious. That God would send one seemed probable.

Many prophets foresaw a son of David, warrior, military genius, king, who would lead his people to victory in battle, gaining peace for Israel by the sword. They foretold a king of glory, strong and mighty, mighty in battle. Even in their day war had become the accepted method of winning victories on a large scale. It had been resorted to so often for that purpose that other methods were not considered practical.

(Regarding war: you might think that when a man has smashed up his car against the stone wall at the end of a blind alley often enough, he might try another street the next time. But apparently people enjoy the excitement of a wreck. And to dealers in junk, destruction is beautiful.)

THE GREAT PROPHET OF THE BOOK of *Isaiah* saw the futility of sword and spear, the transience of kings with armies. He saw clearly the majesty in service, the victory in suffering.

Yes, there would be a messiah, said the prophet. But he would be a suffering servant of God and man. As a servant he would be rejected, despised and avoided by men, a man of sorrows, acquainted with pain (Isaiah 52:13—53:12).

The Messiah would also be a prince of peace. His kingdom would bring such peace that even natural enemies such as the wolf and the lamb, the lion and the calf, could lie down to sleep together, or a child could lead them.

This is the beginning of the Advent season. Just about three weeks between now and Christmas. What a lot to do! Meanwhile a star is moving toward Bethlehem. Wise men have begun a journey. Angels are building a highway from heaven to earth, that God may come to man. And what are we doing? At least let us put some fresh straw in the manger.

Personal Problem Clinic

Going steady

QUESTION: Last winter Mae, my 15-year-old daughter, a sophomore in high school, began having a few dates. Later she told us she was "going steady." For a long time we had planned a college course for her in training for an art career—a field in which she was deeply interested. Now it looks as though our plans are being thrown out the window. How can I steer her away from going with one boy too long?

REPLY: Young people, at an early age, are likely to select some vocation purely on appearances or a little superficial information—without knowing enough about the work to make an intelligent choice. A little later something else strikes their fancy. But a life work should be selected on the basis of the requirements and possibilities of the vocation, on the one hand, and the capacities of the person, on the other. Don't be dismayed. Mae is going through natural stages, and will probably change even more.

"Going steady" on the part of such young persons isn't usually so steady as they think. It is probable that Mae will have a number of "steadies" before she makes a choice. Try tactfully to keep her within bounds without being arbitrary.

Don't allow your hopes to rise too high about the girl's becoming a great artist. Such talent is extremely rare. Most people who go in for art develop only very moderate ability, and very many have only mediocre possibilities. A choice should be made only after getting all possible information, and it should not be hurried. We parents can't determine everything for our children. We can help them, but the choice must be their own.

Money

QUESTION: I wish there were no money in the world! It has been the source of much unhappiness for me. My husband assumes that his income and financial affairs are none of my business. I never find out when he gets a raise, how much is in the bank, what we owe, or anything else. Phil assumes that everything is his, nothing mine. When he has to pay for anything in my presence he turns his back so that I can't see his wallet. He hides his money and ever hints I'll never get any of "his" money.

I have never been careless in spending money—when I get any to spend. I have never created debts. I don't understand my husband's attitude. I feel that I can't stand this sort of treatment much longer.

REPLY: Phil's attitude seems to be compounded of an outmoded idea of women and an irrational selfishness. Women were once considered as something less than human, without intelligence, individuality, or ability—only a piece of property. At one of the early church councils it was debated whether a woman had a soul, and she won out by one vote.

You will have to secure the co-operation of some good friend of Phil who has a better attitude toward women—especially toward his wife. Explain the whole matter to him in confidence and ask his assistance in bringing about a change in your husband's ideas, feelings, and practices. If he is the right person he can probably set Phil to thinking and suggest ways that are Christian and democratic.

After your husband has had a little chance to think things over, choose a time when both of you are relaxed and in a good mood to make an approach. Let it be somewhat oblique—a frontal attack might foredoom your effort. Let the approach be preceded by one or more special acts of kindness and helpfulness. Tell him of your devotion to him, your interest in his welfare, your eagerness to make your home the happiest possible place and your partnership a successful one. Suggest a closer financial co-operation. Close on a pleasant note, and make it easy for him to talk about it at a later date.

—EARL S. RUDISILL

This Is the Biggest Bible Study of Our Time

The Interpreter's Bible. A Commentary in Twelve Volumes Vol. VII: New Testament Articles; Matthew; Mark. By George A. Buttrick, and others. Abingdon-Cokesbury. $8.75. 917 pages.

This great publishing venture is being announced as "Christendom's most comprehensive commentary." Volume VII is the first of the proposed set of 12 volumes to come from the press. The other eleven volumes are scheduled to appear at the rate of two each year for the next six years.

The work will represent the combined efforts of trusted biblical scholars selected from the leading denominations of Protestantism. The overall plan involves general articles covering the archaeological, social, and historical background of the Old and New Testaments, special articles introducing the several biblical books, the text of the Revised Standard Version and that of the King James Version, exegesis of the Scripture passage by passage as outlined, and exposition of the text to stimulate fresh thinking with the view to its practical application.

The work is projected as "the most complete and efficient working tool ever devised for the preacher and teacher of the Bible." Since no other major work in biblical exposition has been issued in English in the present century, this set of comprehensive studies covering the Bible should fill a real need.

Volume VII covers the commentary on Matthew and Mark. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, has prepared the introduction and exegesis of Matthew, while George A. Buttrick, senior minister in the Madison Avenue Presbyterian Church, New York City, has written the exposition. The corresponding services on Mark have been performed by Frederick C. Grant, professor of Biblical Theology, Union Theological Seminary, and Halford E. Luccock, professor of Homiletics, the Divinity School, Yale University.

In addition to the commentary on Matthew and Mark, this volume contains 14 general articles on the New Testament by competent scholars. These by themselves would make a sizable volume. They deal with such topics as the Gospel in the New Testament, early Christian literature, the language of the New Testament, the Graeco-Roman world, Palestine, the life and ministry of Jesus, the teaching of Jesus (three articles), and the history of the early church (four articles, including two on Paul). Among the scholars who have prepared these articles are R. H. Strachan (Cambridge), Henry J. Cadbury (Harvard), Bruce M. Metzger (Princeton), and others of equal competence.

Twelve sections make up the introduction of Matthew and eight that of Mark. These sections set forth the background of the book treated, including its sources, character, date, authorship, and such other phases as are usually covered in works on introduction. The maps and selected bibliographies add greatly to the value of the work.

In the treatment of the commentary proper the aim is threefold: to provide the text, RSV and KJV in parallel columns; exegesis, including full notes giving insights into the historical, archaeological, and theological background and other aspects of the text; and exposition, with practical illustrations and fresh applications directed to the hearts of men today. One may take almost any passage at random and observe the freshness of the treatment and the close coordination of exegesis and exposition.

This Volume VII is an excellent sample of what the full 12-volume set will be. Some of the volumes may surpass others in excellence but all will conform to the same pattern and represent the best in scholarship. This comprehensive biblical study deserves a place in the library of every pastor, teacher, and student of the Bible. E. E. FLACK

Springfield, Ohio

These Sermons Have Color

Twenty Confirmation Sermons by pastors of the Evangelical Lutheran Church. Augsburg. 226 pages. $3.

"Color," a term by which we evaluate politicos, career women, and business go-getters, also might describe this volume. One feels the power of creative writing and creative delivery, for example, in such phrases as—

"You must be the message of Jesus in a world that is comfortable without Jesus . . . this is indeed big business . . . You will do all that you can to protect His interests in you . . . to homestead in the unexplored field of Christian service . . . comrading them in every honorable and noble work . . ."

One writer uses the analogy of the corner-stone which contains not the embalmed articles of interest, but the living helps for this difficult age—"The Bible, the baptismal certificate, a Lutheran Hymnary, a copy of Luther's Small Catechism, the confirmation certificate."

There is the intriguing sermon using the recurring theme "The Man in the Attic," an ingenious device producing a masterpiece of sermon writing; with passages here and there of classic beauty and meaning.

The volume is not without its salutary indictment of the church member—"Church members in too many cases are like deep-sea divers, encased in suits designed for many fathoms deep, marching bravely to pull plugs out of bathtubs."

The sermons are vibrantly alive with a richness that is not bizarre or distasteful. The emphasis is not only Scriptural in text, but in the development of text.

Johnstown, N. Y. WILMER M. ZUEHLKE

Monk Leaves Monastery

I Was a Monk. By John Tettemer (Fr. Ildefonso). Knopf. 280 pages. $3.50.

This is the autobiography of a deeply religious and sincere man.

Contrary to what the reader might expect from the title, there are no spectacular revelations of practices in the church to which Father Ildefonso gave heart-felt devotion for many years. Neither are there bitter accusations against the church which John Tettemer left, when he could not follow to the end the dogmatism of its theology.

The chronicle of everyday experiences in a devout Catholic family of Missouri explains the influences which led the boy, John, into the monastic life of a Passionist monk and to the vow of poverty, chastity, and obedience. With a keenly inquiring mind and an opportunity for boundless study, the young monk went searchingly into the fields of philosophy and theology. His church through scholarly teachers and guides, led him to a pinnacle where broad spiritual horizons opened to him. Then it held him in bondage by refusing him the freedom of independent thought.

The story of struggle for spiritual liberation is told tranquilly, with restraint and insight; unimpassioned at all times, without malice or criticism.

The description of monastic life, from novitiate in America, to Consultor General in Rome—the second highest office in the Passionist Order—is colorfully related and of interest to Protestants and non-Protestants. The pictures of papal pageantry and ceremony, and the account of the ordination of Father Ildefonso in St. John Lateran are impressive.

Sacramento, Calif.

JOYCE VERNON DRAKE

The Moffatt Bible Concordance. Harper. 550 pages. $6.

The Moffatt translation of the Bible has long been firmly established as one of the best of recent years. For those who prefer it for their use in Bible study, this newly published concordance will be valuable.

Not every word in the Moffatt translation is given here (as the Young Concordance gives every word in the King James Version). Two or three key words for each verse, including all the "most strikingly modern and unusual words," have been listed. In all, there are between 60,000 and 70,000 refrences, well arranged and beautifully printed in a most useful book.

OVERSEAS

EAST GERMAN CHURCHMEN AREN'T DEFEATED

GERMANY: Berlin. Oct. 10.—COMMUNIST officials of the so-called German Democratic Republic have evidently received orders from Moscow to curtail open measures against the Christian church. Moscow is reported to have insisted that the impression which must be created in the outside world is that no truth should be attached to reports of a "church persecution."

First evidences of the new policy came last December when East Germany's Communist Prime Minister, Otto Grotewohl, sought out a prominent Berlin church leader at a social function and said to him, "Why does your Bishop Dibelius keep attacking the state? We are not seeking to continue attacks upon Christianity."

When this was relayed to Bishop Dibelius, the Bishop sensed that it was an invitation to a moratorium in the warfare begun by Grotewohl himself when he attacked the Bishop of Berlin before the 1950 annual meeting of the Socialist Unity Party. This attack was followed by a series of "pastors' meetings," staged by the Communists, province by province, in an attempt to win pastors away from Dibelius and the recognized church administrators. Although elaborately staged, with free transportation and lodging offered to all clergy, only a handful attended.

Bishop Dibelius used the remark of Grotewohl as the occasion for a New Year's letter to the prime minister, which he mailed on Dec. 30. In the letter, the Bishop, who is also president of the Evangelical Church in Germany, stated that at the threshold of a new year he was perfectly willing to write off the unfortunate incidents of the past summer and enter 1951 with a new page turned. He expressed his personal greetings to the prime minister and hoped that the Christian church would remain free to fulfill its responsibilities to almighty God.

As evidence of good faith, Grotewohl and his Communist colleagues not only granted permission for the great Evangelical *Kirchentag* to be held in Berlin, July 10-15, but also granted liberal financial support to it. President Wilhelm Pieck, an avowed atheist, appeared at the opening service held in the Marienkirche. Three-fourths of the 200,000 delegates came from the Soviet Zone of Germany and no difficulties were placed in their way.

Churchmen in the Soviet Zone are veterans of 18 years of Christian witness under the police state—12 years under Hitler, six under communism. The intimidation of church leaders in recent years, far from driving a wedge between clergy and people, has consolidated the Christian forces as they never were under Hitler. Many Soviet Zone pastors told me that in 1938 their parishioners were greatly confused and unsettled by the nationalistic propaganda of Hitler, but now in 1951 these same laymen are "crystal-clear as to the church-state issues involved."

In reality, the de-Christianization of the Soviet Zone has gone on at unslackened pace. Already pastors in many parts of the Russian-occupied territory report that their communities' five- and six-year-old children are lost to Christianity. The anti-religious teaching in the schools, in the Young Pioneers, and in the Free German Youth, is increasingly effective.

A fact, about which German church officials have thus far maintained silence, is the imprisonment of pastors by East German police. Under Hitler, such prisoners were the subject of many meetings of prayer and intercession. By talking to many political refugees in various parts of Europe, this correspondent has an authentic list of 14 pastors and two lay officials who are in jail, without the benefit of public trial, without the benefit of legal counsel, and excluded from any communications with their church authorities. Two Catholic priests are also imprisoned. —EWART EDMUND TURNER

LETTERS
TO THE EDITOR

Don't separate church and state

SIR:

I am amazed and troubled at the lack of foresight and insight on the part of our leaders. The appointment of the Vatican ambassador can and should be opposed on two grounds: (1) It affords preferential treatment to one particular denomination. (2) It deals with a specific church as if it were a state.

Let's quit talking about the unanalyzed slogan, "The separation of church and state." In a strict sense it stands for a *sociological impossibility* (regardless of what resolutions any church conventions may pass). Moreover, the phrase is not to be found in the constitution. Its use only plays directly into the hands of militant secularism. I have no doubt that the unfortunate decision in the McCollum case stems from it.

Minneapolis A. C. M. AHLEN

It was Thomas Jefferson in the 18th century who defined the American principle of "a wall of separation between church and state." This principle was vigorously affirmed by the U.S. Supreme Court as recently as 1948 in the McCollum decision and in the Everson case of the previous year. Many Protestants feel the court went too far in the direction of secularism in these decisions, but at this date the decisions stand as the law.

Let the court decide

SIR:

Why can't the appointment of General Mark Clark as ambassador to the Vatican be brought before the U.S. Supreme Court, where it would have to be ruled unconstitutional. JOHN A. HANNA

Aliquippa, Pa.

The president has a constitutional right to appoint any ambassadors he wishes, subject to the consent of the senate. The U.S. Constitution states only that Congress shall enact no law regarding an establishment of religion. The senate would not be making any law by acting to approve the Clark appointment, so its action would hardly be ruled unconstitutional. This is one of the problems of American life which may be settled only by the voters on election day, not by court decision.

Smoking is a sin

SIR:

Usually I am proud of being a Lutheran, but I was anything but proud when I read the reply to the question concerning smoking in THE LUTHERAN of Nov. 7.

In the school where I teach we have the problem of fourth graders smoking. In a sixth-grade class of 40 children, nine boys admitted smoking. This is very serious in the light of all the recent publicity given the dope habit among teen-agers. This dope habit usually begins with smoking. It seems to me that if the Christian pastor is not willing to set a good example for his flock we can expect nothing from the flock.

York, Pa. MARY G. REHMEYER

SIR:

I take exception to the answer given to the question about smoking which appeared in THE LUTHERAN (Nov. 7). Men *called* to the ministry of Christ cannot take an attitude such as the one implied in this answer. How can a minister lift his people to a higher plane of living when he himself has the attitude that he cannot be expected to be any better than his people? How can the chain smoker in one's parish look to the clergy for encouragement when the pastor himself chronically indulges in the act?

(REV.) JULIUS SATHMARY

New Brunswick, N. J.

Wants "Christmas"

SIR:

To complete my file of the *Christmas* annual of the Augsburg Publishing House I need Volume 2, dated 1932. If any reader could provide this, I would be very grateful.

(SISTER) GEORGIA M. BUSHMAN

5515 Wissahickon Ave., Phila. 44, Pa.

PENNSYLVANIA:

"Protestants with High Blood Pressure are Hysterical"—Catholic Bishop

SCRANTON—In a front-page editorial in *The Catholic Light* Roman Catholic Bishop William Hafey said last week "that clear, sane thinking would have to wait on the return to normal blood pressure which appears in the hysterial utterances of some of our non-Catholic fellow-citizens.

Bishop Hafey didn't like a suggestion of a demand that all Roman prelates be forced to register as "foreign agents."

"This," he editorialized, "we all should know, is the technique of Atheistic Communism, as the first step in the process of liquidating the God-given rights of all men to worship God according to the dictates of conscience."

"Perhaps," suggested the bishop in closing, "by Thursday, the high-blood pressure induced by the President's recent appointment will have returned to normal under the influence of such sedatives as rest and meditation. Then," he observed, "an article would appear, available to all Catholics and non-Catholics united in Faith in God, in love of America as a nation of free men . . ."

OVER 1,500 attended the Hazelton Reformation service in Christ Church Oct. 28 sponsored by the Mt. Top Lutheran Pastoral Association. Speaker was Dr. Henry H. Bagger, Lancaster. The service was broadcast by Station WAZL-FM.

DR. PAUL C. EMPIE was the Reformation speaker at Irem Temple, Wilkes-Barre. Copies of a letter to be sent to Senators protesting the appointment of an ambassador to the Vatican were distributed to the 1,000 who attended.

Reformation service for Lutheran churches of Scranton was held in St. John's Church, Scranton. The Rev. Albert F. Klepfer, Honesdale, spoke.

WILKES-BARRE Conference Brotherhood, meeting in St. Paul's Church, Summit Hill, heard Dr. Luther A. Krouse, Pottstown, speak; elected Robert Raeder, Kingston, president.

CONFIRMATION class at St. Paul's Church, Bergheim, Sask., included 14 young people—four pairs of brothers and sisters

OVER 125 attended an LWA "Turn-in-the-Road" dinner at St. John's Church, Wilkes-Barre, Nov. 6.

A PARSONAGE purchased by Zion Church, Nesquehoning, was dedicated Nov. 4 by Dr. Emil Fischer, and Pastor William Moyer.

THE REV. CALVIN E. HUMBERT was installed pastor of Messiah Church, Wilkes-Barre, Nov. 14.

THE 110TH ANNIVERSARY of St. Paul's Church, Big Creek, was Nov. 11-18.

Dozens of blankets for Korea were dedicated at a service in St. John's Church, Scranton, on Nov. 9. The project was under the auspices of the Council of Church Women of Lackawanna county.

TRINITY CHURCH, Clarks Summit, celebrated its 25th anniversary Nov. 4-11.

WILLIAM O. MOYER

COMMISSIONED missionaries to India are four United Lutheran young people. At left, Paste and Mrs. Schmitthenner with Pastor Paul Warfield and Foreign Mission Board Executive Secreta Luther Gotwald following ceremony in St. Mark's Church, Trenton, N. J. Right, Pastor and Mr George A. Phillips being commissioned in Ebenezer Church, Columbia, South Carolina, by Pasto Ernest L. Misenheimer, Cline W. Harbinson, Drs. Karl W. Kinard and Carl A. Honeycutt

VIRGINIA:

"Luther's Fight against Ecclesiastical Tyranny is Ours"—Blanshard

ROANOKE—"Luther's fight against ecclesiastical tyranny is our fight today declared Author Paul Blanshard (*American Democracy and Catholic Power*) over two thousand Protestants in Roanoke's city-wide Reformation Rally. Pro estantism, he said, "is the champion of the individual conscience."

"The Protestant Church is democratic," he maintained. "The Roman Catholic not. The Roman Catholic laypeople have no chance to change a mistaken policy th comes down from the Pope."

He stated his belief that the Roman Catholic Church is encroaching on our American way of life. He especially scored the desire of that church to secure public money for its parochial schools and its attitude toward birth control and mixed marriages. "The Roman Catholic problem in America would be solved," he said, "if American Catholics could control their church."

Voicing his opposition to a full U.S. Ambassador to the Vatican, he said, "We would be the first non-Catholic nation in the world to send a full ambassador."

He proposed the following nine theses challenges to the Roman Catholic syste that Protestants should stand for: 1) Ma America a place of complete equality; never allow a dollar of tax money to used for sectarian purposes; 3) oppose ambassador to the Vatican unless all maj religions are so recognized; 4) vote on for a Roman Catholic for political office he repudiates the Roman Catholic can law that opposes the public school; 5) mar a Roman Catholic only on the basis of 5 50 fair play; 6) hire a Roman Catho

physician only if he consents to put the mother's life first in child bearing; 7) contribute to Roman Catholic hospitals only if they do not oppose planned parenthood; 8) support theater owners who are not afraid of Roman Catholic censorship; and 9) try to win Roman Catholic neighbors by persuasion.

ROANOKE COLLEGE scheduled a convocation on its campus Nov. 17 and 18. "Human Resources" was the theme. Among the speakers were Dowell J. Howard, Virginia's Superintendent of Public Instruction; Charles P. McCormick, president of McCormick and Co., Baltimore, Md.; and Dr. Paul E. Scherer of Union Seminary, New York City.

President Clarence C. Stoughton of Wittenberg College spoke at the banquet of the annual synodical Brotherhood convention Nov. 13, held in Salem. Dr. George S. Schultz, director of stewardship and finance of the American Lutheran Church, spoke during the day's sessions. Richard T. Edwards, Roanoke lawyer, is president.

RESURRECTION CHURCH, Arlington, though only 11 years old, is the third largest church in synod. As of Oct. 3, it had 751 confirmed members and 720 enrolled in Sunday school. The Rev. Dana H. Johnson is pastor.

SINKING SPRINGS congregation, Midway, Tenn., celebrated the 150th anniversary of the church Oct. 21. Dr. J. Roy Strock is supply pastor.

SYNODICAL CHEY Director Melvin S. Lange reported Oct. 22 that synod paid $99,053 on its CHEY quota of $128,371.

DR. JOHN W. SHUEY retired as pastor of Holy Trinity Church, Kingsport, Tenn., Oct. 14. He was ordained to the ministry in 1897. At his retirement, he was the oldest active pastor in the synod.

THE REV. EARLE H. FISHER resigned as pastor of the Giles Parish, Pembroke, Oct. 27. His future plans have not been announced.

SYNODICAL LUTHER LEAGUERS will hold their next annual convention June 11-13 at Mary Baldwin College, Staunton.

FRANK K. EFIRD

INTRUDER

story of the week

THE EVENING service at Pleasant Hill (Md.) Holiness Christian Church was drawing to a close. Pastor Paul Hilbert rose to get the offering plates as ushers, moving into position at the rear of the church, marched up the aisle.

From his position in the middle of the chancel, the pastor noticed the door at the rear of the church being opened slowly. Suddenly, the figure of a man slipped in. Wearing black-face makeup, he carried a rifle pressed closely to his side. His furtive glances to right and left convinced the clergyman the intruder was after the offering.

Without betraying his fears, the pastor quickly launched into a song used by the congregation for fellowship occasions:

"Smile awhile and give your face a rest;
Raise your hand to the one you love best.
Then shake hands with those near by
And give to them a smile!"

MEMBERS took the cue, began circulating among each other to shake hands. As they did so, reason for the offering interruption became clear.

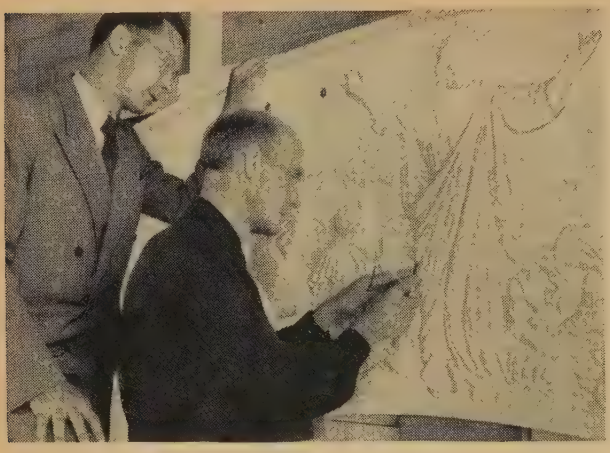
Two men in the church threaded their way slowly to the rear, shaking hands as they moved down the aisle. Still singing, they approached the stranger leaning against the back wall, suddenly "thrust out to him the 'good right hand of fellowship.' "

The intruder made a threatening motion with his rifle, but one churchman grabbed the stock of the weapon while the other layman grabbed the thug's arms.

Twisting, kicking and shoving, the trio tumbled outside, more brave members following. The stranger twisted free, raced for near-by woods, the churchmen in hot pursuit. The church service promptly broke up.

Police reasoned that the lonely section in which the church is located had attracted the man intending to "lift" the offering himself.

—DICK SUTCLIFFE



LAYMAN Leroy Brandon, La Canada (Calif.) elementary school teacher, puts finishing touches to 9 x 12 foot relief sculpture "Come Unto Me" as his "Christmas gift" to his congregation. With him is his pastor, the Rev. John Stump. Over 400 hours' work was required by the sculptor

WARTBURG SYNOD:

Presidents (Harry Truman and R. R. Belter) Disagree

LAKE GENEVA, WIS.—Wartburg Synod President R. R. Belter wants to know what right "President Truman has in asking all Christians to unite (in a common church)?"

"Could I tell all political leaders to unite in one party? He (Truman) would tell me that this is none of my business! How true that is! But it is likewise true that the President (of the U.S.) has no right to deal in the religious even as I in the political. There is but one basis for union: 'Scripture alone, Grace alone, Faith alone.' Let all Christians seek and find that common ground!"

So said the president of synod in addresses before delegates to the Northern Conference. He made similar remarks to Southern Conference delegates at the meeting in Golden, Ill.

"LUTHERAN WORLD ACTION is an unfinished task and must go on. It is not an emergency need but an undying need," was the word given to 80 pastors and laymen in St. Mark's Church, St. Louis, by the Rev. Frank M. Brown, ULCA director of Lutheran World Action.

"The Battle of Heartbreak Ridge is not alone in Korea but throughout the world. There is a need for freedom against oppression. It is a battle for justice and righteousness. More than half of Lutheran World Action funds sent to Europe are going behind the Iron Curtain. What a great witness this is for the truths of God. We want to give what aid we can at that Heartbreak Ridge," said Dr. Edgar Carlson at "Turn-in-the-Road" conferences throughout synod.

"CHURCH DRIVE 'Over the Top,'" reports Pastor William W. Roth, of St. John's Church, Springfield, Ill. The goal of $85,000 was topped by $1,833; the money will be combined with funds on hand to pay for $175,000 improvements.

ST. SIMON'S CHURCH, CHICAGO, is now also the home of St. John's Latvian Church. This Latvian congregation was organized last June by 200 displaced persons families that had been sponsored by the Evangelical Lutheran Church. Not having a large enough church in that area available, with sufficient facilities, they asked St. Simon's Church for their services and meetings. The request was granted.

AN INNOVATION of Good Shepherd Church, Chicago, is the family night on Sunday evenings. Pastor and Mrs. Guequierre recently spoke about their experiences in Latin America and showed pictures of the land and wore the costumes of the people.

PEACE CHURCH, STEELEVILLE, ILL., is already at the 200 per cent mark for general benevolent giving in 1951, coupled with 130 per cent on its LWA quota and 108 per cent on the CHEY quota! The congregation is striving to set a new local benevolence record!

ST. JOHN'S CHURCH, BREMAN, has a 16mm projector and all necessary equipment, purchased recently by the Sunday school.

Extensive repairs, remodeling and painting at the parsonage by laymen of Peace Church, Chester, have been completed.

St. Peter's Church, Wine Hill, is one of the smallest congregations of synod, but it voted to give Pastor W. D. Knappe the minimum salary set by synod. This meant raising $2,400 in place of the $1,400 that the previous pastor received. For the first time an Every Member Canvass was made and the weekly Duplex Envelope System was introduced. Now pledges have reached $2,700 for current expenses. Weekly giving for benevolence is also a forward step although only a little over $600 has been pledged.

ALL PASTORS of Wartburg Synod recently received letters from the Wartburg Synod Committee on THE LUTHERAN stating that "A wise congregation ought to stir itself to enlist ALL of its Christians to read, to know, and to act. THE LUTHERAN is an able assistant to the church council, the pastor, and the church organizations." Then they set forth six ways by which each congregation may place its church paper in the homes of its members. We trust the Synodical Plan will bring THE LUTHERAN into most of the homes of synod.

ARNOLD H. KAITSCHUK

ILLINOIS:

Park Ridge Hears Tower Hymns

CHICAGO—Church people of Park Ridge are currently enjoying hymns played from the tower of St. Luke's Church. Carillonic bells, recently presented by Layman and Mrs. George Fox, were dedicated Nov. 18. The bells strike the hour from 7 A.M. to 9 P.M.; appropriate hymns are played at the beginning and end of the day.

CENTRAL CONFERENCE delegates, in session at Trinity Church, Carthage, empowered their officers to send telegrams to President Truman and Senators, deploring the action looking to temporary or permanent establishment of diplomatic relationships with the Vatican. Senators were requested

MESSIAH Church (Larchmont, Pa.) Pastor Paul Kramp applies flame to mortgage held by Laymen Joseph Lange and Harvey Transue as part of congregation's tenth anniversary of dedication of building, the congregation's 18th birthday

WHEN the Board of American Missions and Mission Developer William Schaeffer sought a place the only suitable dwelling was the former "home of a famous bootlegger in these parts." The first f became the parsonage. Day of first service, over 130 interested churchmen turned out! Said one

to oppose the appointment and the allocation of any funds for the maintenance of a consulate at the Vatican.

New conference officers: Dr. A. Burd Arganbright, Grace Church, Springfield, president, and the Rev. Carl Empson, Jacksonville, secretary.

The Rev. Arthur R. Seyda of Bridgeport, Conn., has accepted the call to become Lutheran student pastor in Chicago.

THE REV. HARRY F. CODER, Immanuel, Cairo, and the REV. MAX GILMER, Trinity, Macomb, resigned their parishes Nov. 4 and 11 respectively; both have been recalled to chaplaincy duty in the Army.

ANNIVERSARY SERVICE of Chicago Seminary, commemorating 60 years of service to the church, was held Nov. 11 in Luther Memorial Church. Dr. Paul H. Krauss, Fort Wayne, Ind., spoke on "The Significance of the Seminary in the Life of the Church." CLYDE G. STEELE

KENTUCKY-TENNESSEE:

Lutherans at Reformation Rallies

LOUISVILLE—Lutherans of this city and of Lexington welcomed other Lutherans as featured Reformation Day speakers this year. With the ULCA definitely in a minority in this section, the visiting churchmen were welcomed as "morale boosters" as well as for their addresses.

ULCA President Franklin Clark Fry spoke at a Rally conducted by the Lexington Ministerial Association (headed by Pastor Edwin Detmer, of Faith Church).

In Louisville, a city-wide Protestant Reformation Rally heard Dr. Clayton L. Robertson, president of the Council of Churches, announce plans for a statement on the Vatican ambassadorship, listened to Dr. Allen Wehrli, Eden Seminary, St. Louis. Later the same day, an all-Lutheran Reformation service was conducted with Pastor G. D. Busch as speaker at Memorial Church.

SYNOD CONFERENCE met Nov. 13 and 14 at Zion Church, Covington. Speakers on "The Christian Family" Conference theme were Dr. Taito A. Kantonen, Hamma Divinity School, and Dr. Charles Cressman, pastor of Third Church, Louisville.

es for the new mission in North Augusta, S. C., ted into a chapel, seating 100, the second floor e outgrown ourselves already!"

Shelbyville, Tenn., will probably have a new Lutheran congregation according to plans by Pastor Charles Irwin. The parish now includes three rural congregations. A joint meeting of the three councils has voted to begin Sunday worship in an Episcopal church, pending a hoped-for building program on ground given by former Governor Prentice Cooper, a member of the parish.

DEDICATIONS of additions to two buildings on the territory were conducted in October by President Busch. St. John's Church, Melbourne, celebrated her 85th anniversary by finishing a $9,000 educational annex 15 months after Pastor Derrick came to the congregation. Guest speaker at the Oct. 14 anniversary-dedication was Pastor Day B. Werts, Synod Veep. IN LOUISVILLE Dr. Clayton Robertson dedicated a $65,000 parish education annex for Calvary Church.

MEMORIAL CHURCH, Louisville, conducted a four-day Evangelism Teaching Mission early in November.

ST. MARK'S CHURCH, Louisville, continues to lead in holding Wednesday night services in this area. Pastor Charles Strubel has announced that a three-month schedule closes Dec. 5.

ROGER G. IMHOFF

—HOME MISSIONS—

MARYLAND: Trinity Chapel, organized in 1893 as a branch Sunday school by Trinity Church, Hagerstown, was formally organized as a mission congregation Nov. 4. A total of 157 charter members (266 enrolled in S.S.) make up membership of the new church, to be called Christ Church. Edward Burger, together with his late wife, served 58 years without remuneration, as spiritual leaders of the group. Until a pastor is called, Funkstown Pastor Raymond Miller will supply.

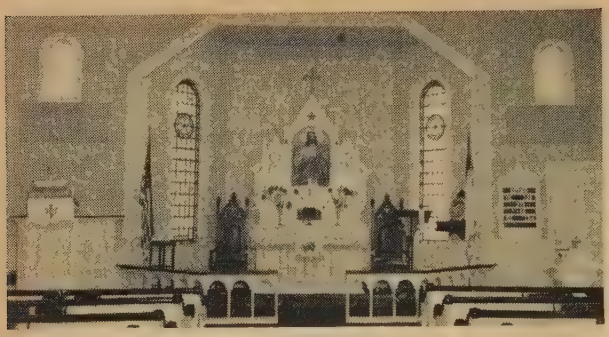
SASKATCHEWAN: The Rev. Gerhard Weise, former pastor of the Dresden, N. D., congregation, has arrived in Winnipeg where he plans to develop a new mission for the Board of American Missions.

FLORIDA: Epiphany Church, Miami Beach, organized a Sunday school Oct. 7 in the parsonage. Arrangements have been made with the Board of America Missions for the purchase and financing of a church lot.

IDAHO: Mission Developer Homer Berner has made over 2,400 calls in the "bench area" of Boise, has two pairs of worn-out shoes and a calloused thumb (from ringing doorbells) to prove it. Major hurdle: finding a place to meet. An old printing shop was the answer for a time, but the owner (who claimed to be an atheist) was more interested in renting to someone other than a church. As soon as this obstacle is overcome, services will be held.

OHIO: Ohio's first new mission in two-and-a-half years was recently organized at Oxford, a town of 5,000 in the southwestern corner of the Buckeye State. The charter membership of 52 will be held open until spring so as to include the first class of an even dozen catechumens. Pastor James R. Baldwin serves the congregation as well as 400 Lutheran students at Miami University.

CALIFORNIA: Members of the Church of the Foothills in LaCanada have begun a campaign for $20,000 with which to add an educational wing to their present chapel.



REDEDICATION of the renovated altar and sanctuary of Emmanuel Church, Naugatuck, Conn., highlighted the golden anniversary of the congregation. Speakers included New York Synod President Knubel, New Britain Pastor Otto Plagemann, Former Pastors John Frenssen and Harold Lucas

PENNSYLVANIA:

Political Apple Cart Spills "all over" Reading and Berks County

READING—The Democratic political apple cart spilled all over Reading and Berks County on Election Day. A vigorous, sometimes slanderous, campaign had roared through the past weeks based on the findings of the Keafauver Committee which held a one-day investigation of local crime activities last June. Through a Joint Crime Commission selected by the Ministerial Association and the Greater Reading Council of Churches local pastors were actively engaged in arousing the electorate.

Sunday (Nov. 4) was selected as *Christian Civic Life Sunday*—when each pulpit echoed with the call to Christians to fulfill civic responsibilities. At each church door worshipers were handed a voter's guide prepared by the League of Women Voters.

When the votes were counted every elective office but one (city treasurer) had been captured by the opposition Republican movement. One of the largest outpouring of voters in the history of what Tilden once called the "Gibraltar of Democracy" had registered its desire at the polls.

As PART of its bicentennial Trinity Church, Reading, was host to the annual Reformation Service conducted by the Reading Pastoral Association. Over 1,000 heard Dr. Paul Scherer, Union Seminary, New York City, declare that "the Reformation must be a continuing movement begun at the personal level and permeating every avenue of life."

OVER 250 CHURCHMEN met at Topton Home for a "Turn-in-the-Road" dinner, listened to Pastor Rollin Shaffer, saw pictures of Lutheran World Action activities, heard an address by Dr. J. Bodensieck.

GUNNAR KNUDSEN

MARYLAND:

Members Move to Theater for Movie

HAGERSTOWN—When members of St. John's Church Council and Pastor L. Boyd Hamm decided to show the stewardship film *For Good or Evil* to members of the congregation, they arranged with a near-by neighborhood theater to project the film on the theater screen. Sunday morning, the congregation woshiped in the theater, saw the movie under ideal conditions.

REFORMATION RALLIES in this area attracted large congregations. Dr. John L. Deaton (Christ Church, Baltimore) spoke at Grace Church, Westminster, and Dr. Clarence C. Stoughton, Wittenberg College president, addressed a union meeting of Hagerstown churches at St. John's.

RALLY DAY offering goal in the Frederick Sunday school: $2,000 for benevolence.

RALLY DAY in Zion, Middletown, featured an address by the Rev. Reginald Deitz, Gettysburg Seminary, before more than 500 persons. Special offering was $2,368.

TWO GOLD CANDELABRA were recently presented to St. Paul's Church, Leitersburg, in memory of the late Pastor I. D. Worman.

Dr. F. Eppling Reinartz, secretary of the ULCA, will be the speaker at the Carroll County Councilmen's dinner in Grace Church, Westminster, Nov. 29.

ST. JOHN'S CHURCH, Cumberland, dedicated a new parish education unit Oct. 28.

WESTERN CONFERENCE congregations have paid 62.6 per cent of Lutheran World Action goals.

ON THE SYNODICAL CHEY GOAL of $274,815, congregations have paid $198,854, or 72.3 per cent as of Oct. 31. Cumberland area has highest record with 98.5 per cent and Hagerstown area is second with 89.8 per cent.

THE NATIONAL LUTHERAN CHORUS, Washington, will present a Christmas concert in Frederick Church Dec. 2.

"IN EVERY PARISH there should be a continual program of study on marriage and family life," said Pastor Robert E. Lee in an address at the Western Conference meeting in St. Benjamin's Church, Westminster. "Pre-marriage conferences should point out to couples the basic foundations upon which marriage rests."

Conference nominees for the Seattle convention: Clerical, Pastors B. Clinton Ritz, Edward P. Heinze, Elwood S. Falkenstein, Abdel Ross Wentz, William C. Huddle, Morris G. Zumbrun, Raymond M. Miller, Willis R. Brenneman. Laymen, Merwyn C. Fuss, Carl L. Schaeffer, Morris M. Zumbrun, Robert L. Smith, Homer Myers, Benjamin F. Moss, Mahlon F. Peck, Joel E. Barbehenn.

New officers are: President, Dr. B. Clinton Ritz; secretary, Pastor Morris G. Zumbrun; treasurer, Dr. Fred R. Seibel.

WILSON P. ARD

CAMPUS

SASKATOON College and Seminary has begun its expansion program, thanks to CHEY. As a first step, the College Apartments, rented to the City of Saskatoon a few years ago, have been taken back, renovated for student housing. A new administration building for student housing is on the agenda for "future development."

GETTYSBURG College's 50-voice a cappella choir will tour cities in Virginia, Maryland, North and South Carolina, and Georgia during 10 days beginning March 16. Highlights include concerts in the National Art Gallery, Washington, D. C.

WAGNER College dedicates two new buildings Dec. 1: Guild Hall (financed by CHEY) to house 120 co-eds, gymnasium which will accommodate 1,700 sports-tators. Cost of the two structures: $950,000!

WITTENBERG College's chapel "congregation" has become a full-fledged, self-governing "church," following formation of a students' Chapel Council chairmaned by Junior John Stacy, active LSAer and executive committeeman of the Luther League of America.

ROANOKE College conducted a convocation on "Human Resources" Nov. 17-18, presented Washington and Lee University Prof. Edward Myers, McCormick & Co. President Charles P. McCormick, and Union Seminary Theologian Paul Scherer in addition to other leaders in the fields of law, medicine, research, arts and the home.

NORTHWESTERN Seminary's new 10-apartment dwelling recently purchased for $56,400 is now in use as a home for married students. It's located at 2701 Harriet Ave., Minneapolis.

GETTYSBURG College students, through World Student Service Fund, are providing a bed, a year's medical service to a Japanese student suffering with tuberculosis in a Tokyo sanitarium. Financial goal: $700.

Gifts for the Home . . . .

DAY BY DAY WITH JESUS Calendar

A 1952 devotional calendar, equivalent to a book of 730 pages, in loose-leaf form. Combination wall and easel type. Each day's devotion consists of a Scripture text with timely message, a Christian thought for the day, appropriate prayer, private prayer suggestion, hymn, suggested Scripture readings. Packed in attractive gift box. $1.50

Five sent to one address, $7.00

THE KITCHEN PRAYER

This popular prayer by Klara Munkres, beginning with "Lord of all pots and pans and things," is framed in a bronze or ivory frame and protected by heavy celluloid. An especially fitting decoration for any kitchen. State color of frame desired. Boxed, 6½ x 8½ inches. $1.00 each; $10.80 per dozen

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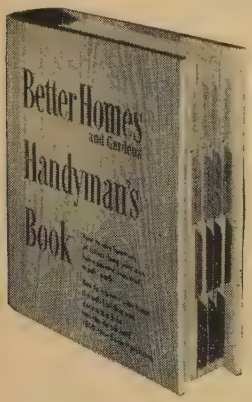
GRACE BEFORE MEALS

Brief table graces for each day in the year, compiled by A. William Nyce and Hubert Bunyea from many sources. This is the best little book of its kind. 167 pages, attractively bound. 5½ x 3¾ inches. $1.00

BETTER HOMES AND GARDENS HOMEMAKING BOOKS

Handyman's Book, Cook Book, Story Book—these three famous home helps are handsomely bound in loose-leaf form, with a handy index.



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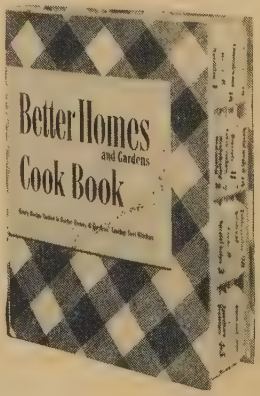

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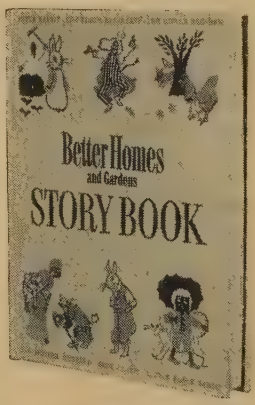

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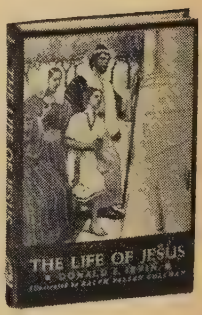
Gifts for Young People . . . .

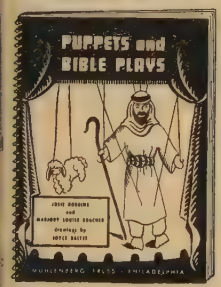
BETTER WAYS OF GROWING UP

This book was written by two leading psychologists, one a Lutheran clergyman, to help teen-agers understand and deal with the many problems of growing up. Included are many self-analysis quizzes, and 17 full-page illustrations. Adults enjoy this book too! 270 large pages. $3.00



THE LIFE OF JESUS

The Rev. Donald F. Irvin has taken all the stories about Jesus found in the four Gospels, added his own research, into the habits and customs of the Jewish people of the era, and woven an exciting tale for teen-agers. Included are 17 full-color full-page reproductions of original paintings by Ralph P. Coleman. $3.00



PUPPETS AND BIBLE PLAYS

Children love puppets. This book tells how to make puppets out of ping-pong balls, spools, thread, and scraps of material. The instructions and diagrams are easy to follow. Also shows how to make the stage from a discarded orange crate, and includes twelve complete Bible puppet plays. By Josie Robbins and Marjory Bracher. 56 pages. Plastic binding. $1.25

PRAYERS FOR STUDENTS

Edited by John W. Doberstein

A superb collection of prayers from many sources. Each of the short prayers—arranged under such subjects as "Books and Reading," "Comradeship," "Clean Heart and Tongue"—is a devotional gem. The editor, formerly Chaplain of Muhlenberg College, is a member of the faculty of Mt. Airy Seminary.

PRAYERS FOR STUDENTS is durably bound in flexible cloth cover, has 117 pages, and fits the pocket. Here is an unusually appropriate gift for college and university students. 75c

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CLIMAXING a successful drive for $50,000 for repairs, St. John's Church, Kittanning, Pa., recently celebrated Victory Sunday. Here, Appeal Chairman J. Frank Graff, Armstrong County President Judge, presents subscription cards totaling more than $53,000 to Rev. Robert Thurau

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WASHINGTON-OREGON:

Laymen Rally Over 300 Strong

PORTLAND—Laymen of the Pacific Synod are no longer content with a half-hearted effort on the part of the synodical Brotherhood to serve the church. This fall, each congregation of synod was urged to have representation at the convention held in Portland; result: over 300 attended! Highlight was an address by ULCA Brotherhood President Ralph J. Wohlsen.

SYNODICAL CHEY Director Lloyd Jacobsen reports "by Oct. 17 only $18,897.79 had been subscribed on our $33,124 quota; only five congregations are over the 100 per cent mark! Ten of the 40 congregations have not reported anything paid."

Believer

Layman Max Gehlhar, lay stewardship secretary for Pacific Synod, believes in "The Lutheran!" "If you'll get every family in your congregation," he recently informed mission pastors, "to contribute one dollar ($1) towards their subscription to 'The Lutheran,' I'll make up the difference out of my own pocket the first year!

"Information is power"; he wrote the pastors, "an informed church is a working church. We must be alerted to news affecting Christ's Kingdom at home and abroad. 'The Lutheran' provides that information; it stands second to none among Protestant magazines!"

Two small mission congregations were leading the way in overpaying their quotas. Messiah Church, Bremerton, Wash., with a goal of $196 had paid in $256; Emmanuel Church, Willamina, Ore., that had no quota (organized after the appeal had been launched) reported $635.58 paid.

THE REV. ERNEST HAUGSE, chairman of the Committee on Church Papers, is busy lining up congregations for LUTHERAN sub-

scriptions. Four plans are offered: (1) to place the total cost in 1952 budgets, (2) to place total cost in budgets and then ask each family to help defray a part of the cost by giving $1.00, (3) let individual members pay full subscription price themselves, (4) mission churches were invited to take part in Max Gehlhar's plan.

A NEW ROBE for their pastor, a steam iron for his wife and a $100 gift certificate at a local store, were outward expressions of thanksgiving by members of Zion Church, Camas, Wash., when they celebrated the 10th anniversary of Pastor Werner Jessen's pastorate.

THE BOARD OF SOCIAL MISSIONS conducted a Preaching Mission Workshop at Immanuel Church, Centralia, Wash., on Oct. 25-26. Dr. C. Franklin Koch and the Rev. Peter Dexnis represented the ULCA board.

PAUL WM. FUNK

SOUTH CAROLINA:

Greever Delivers Columbia Address

COLUMBIA—Columbia's Joint Reformation Service was held Oct. 28 in Ebenezer Church, featured an address by Dr. Walton H. Greever, former ULCA secretary.

A special feature at the October meeting of the Lutheran Social Missions Society of Columbia was a farewell to the Rev. and Mrs. Curtis K. Wise. Pastor Wise, who has served for two years as Social Missions pastor of synod, resigned to accept the call of Zion Parish, Lexington.

ON OCT. 21, Grace Church, Gilbert, dedicated a new church, laid the cornerstone and observed "Homecoming Day."

(This congregation built their new church while the parish was vacant after the old church building was destroyed by fire. Members rallied to erect the new building, did much of actual construction.)

COLUMBIA was the focal point for over 1,600 young Lutherans at a Youth Rally Oct. 21. Rally leaders included the Rev. Henry Horn, Augusta, Ga., and the Rev. Leslie Conrad, Jr., executive secretary of the Luther League of America.

TWO "TURN-IN-THE-ROAD" conferences were held: one Nov. 5 at Charleston, the second in Columbia. Representing the National Lutheran Council were the Rev. Carl Yaeger and Dr. Conrad Bergendoff.

THE FIVE CONFERENCES held meetings recently, emphasized Christian faith needed in present-day life, Lutheran World Action, Christian Higher Education, and the synodical plan for subscriptions to THE LUTHERAN.

THE REV. JOSEPH C. DERRICK has accepted a call to become pastor of Resurrection Church, Columbia, effective Dec. 1 . . . THE REV. RAYMOND R. ELLSWORTH assumed his duties as pastor of St. Luke's Church, Florence, Oct. 16 . . . THE REV. J. MILTON FRICK has accepted a call to St. Michael's Church, Greenville, effective Dec. 1 . . . THE REV. WM. R. MORGAN has accepted a call to a parish near Birmingham, Ala. . . . THE REV. A. W. BALLENTINE has resigned as pastor of Nativity Church, Spartanburg, to retire from active service (Nov. 1).

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NEWS IN THE CHURCHES

MINNESOTA:

Pastor-Student Convo Slated in '52

MINNEAPOLIS — "Contemporary Theology in Continental Europe and England," "The Second Mile in Lutheran World Action," "Parish Education," "The Diaconate," and "Pastoral Counselling," are subjects to be discussed at the Pastors-Students Convocation sponsored Feb. 12-14 by Northwestern Seminary.

Speakers at the three-day seminar include: Dr. Joseph Haroutonian, McCormick Seminary, Chicago; Dr. Paul Empie, New York City; Dr. A. R. Kretzman, Chicago; Sister Mildred Winter and Dr. Frederick Norstad.

Sessions will be held in Salem Church.

THE REV. THEODORE REES preached at dedicatory services of the first unit of the new Resurrection Church, Minneapolis, Oct. 28.

DEDICATION of the new parsonage of Hope Church, Minneapolis, was held Nov. 4.

CONSTRUCTION has started on the first unit of Bethlehem Church, Billings, Mont.

HOLY TRINITY, Minneapolis, conducted a week of dinner meetings (Nov. 19-23) in their annual Every Member Visitation. The program of the whole church was presented by slides and charts prepared by the Stewardship Committee and Pastor Paul L. Graf.

LAKE OF THE ISLES CHURCH now has a copper cross adorning its steeple, a memorial gift dedicated to a pioneer member, the late Frank P. Meyer.

AT THE annual meeting of the board of directors of the Central Conference Lake Camp at Chisago City, Carl A. Carlson was re-elected president.

THE REV. ARCHIE CAMPBELL was installed pastor of St. John's, Fargo, recently.

WOMEN OF Central Conference WMS recently elected Mrs. Theodore Rees president.

PAUL LUTHER WETZLER

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PENNSYLVANIA:

Scherer, Wolf, Reformation Speakers

WILLIAMSPORT—Dr. Paul Scherer, of Union Theological Seminary, New York City, and Dr. Richard C. Wolf, of Yale University, were speakers at Reformation Day services in this area last month. Dr. Scherer spoke to 1,200 Protestants in Shamokin; Dr. Wolf was speaker at a Sunbury Protestant service co-operated in by 15 parishes.

SUSQUEHANNA CONFERENCE met in Redeemer Church, Williamsport, Oct. 16. On

SMITH'S BIBLE DICTIONARY

★

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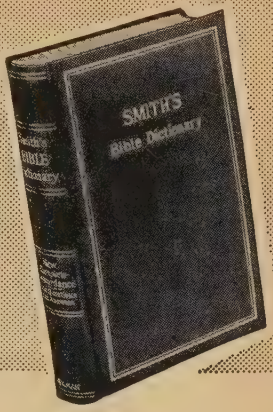

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the program: Synodical President Dwight Putman, Secretary George Berkheimer, and Dr. Russell D. Snyder, Philadelphia Seminary. Layman George C. Lyter was elected lay-delegate, Adrian Amstutz, alternate, to the ULCA convention in Seattle.

Elected president was Pastor John W. Whetstone, Muncy.

A Conference Brotherhood business meeting and banquet was held in connection with the convention. Pastor John J. Lenhardt was speaker. The Brotherhood elected Frank Shipman president.

PASTOR WALTER E. BROWN, Pine Street Church, Danville, broadcasts the morning service over WKOK, Sunbury, each Sunday.

TRINITY CHURCH'S (Sunbury) new church cornerstone was laid Oct. 21.

REEDSVILLE CHURCH is 60 years old. President D. F. Putman was anniversary speaker, paid tribute to Pastor Robb's 40 years of service in the ministry.

THE LUTHERAN STUDENT ASSOCIATION of America held an area Bible Retreat at Cowan recently attended by representatives of colleges and universities in Central Pennsylvania. PAUL W. DE LAUTER

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CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

HARRIS, ARTHUR C. From St. Paul's Church, Gordon, Pa. Retirement. 602 N. 8th St., Selinsgrove, Pa.

HUMBERT, CALVIN E. From St. Paul's Church, Monessen, Pa. To Messiah Church, Wilkes-Barre, Pa. 455 S. Main St.

MUSSELMAN, J. H. From St. John's Church, Lancaster, Pa. Retirement. 940 Martha Ave., Lancaster.

FLORIDA

FESPERMAN, FRANCIS I. From Church of Our Saviour, Gainesville, Fla. To St. Petersburg (Southside), Fla., as mission organizer. Box 134, 22nd St. Sta.

ILLINOIS

COOPERRIDER, LUTHER H. From St. Paul's Church, Nachusa, Ill. To Pearl City-Kent parish, Ill. Pearl City.

OTTERBEIN, MARCUS F. From Philadelphia, Pa., Parish and Church School Board. To North Austin Church, Chicago, Ill. 1500 N. Mason Ave.

KANSAS

GEISSLER, MAX H. From St. John's Church, Lancaster, Kan. To St. Paul's Church, Peabody, Kan. 313 E. Division Ave.

SWIHART, CLARENCE N. From First Church, Tulsa, Okla. Retirement. Nevada, Ia.

MARYLAND

BERNHARD, LEOPOLD. From Zion Church, Brooklyn, N. Y. To Zion Church, City Hall Plaza, Baltimore, Md., assistant pastor.

RAPPOLD, WILLIAM G. From Sinking Valley parish, Pa. To Christ Church, Baltimore, Md., assistant pastor. 1506 Kingsway Rd.

SCHULZE, LUTHER M. From St. Stephen's Church, Washington, D. C. To Emmanuel Church, Baltimore, Md. 27 S. Ellwood Ave.

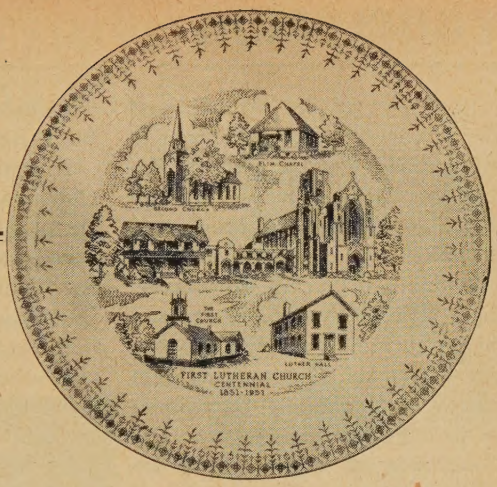
ULC CALENDAR

DEC.

5- 7. Combined meeting, ULCA Boards. Buck Hill Falls, Pa.

First Lutheran Church
Galesburg, Ill.
CENTENNIAL PLATE

A member writes. "All who have seen them have admired them so much. Thank you all."



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In conclusion . . . . . .

THE CHRISTMAS SEASON seems to start earlier every year. Decorations appear in stores and business districts early in November. Santa Claus arrives in the toy departments and holiday shoppers start their grim chores. Disc jockeys vie to see which one can play "White Christmas" most often. The celebration has begun.

The influence of this reaches into our churches. Christmas hymns creep into services early in December. Excitement pervades the church school sessions. December meetings of organizations are "Christmas" meetings. The festival is widely observed long before Dec. 25. In my own congregation we found that Christmas parties for children held before the holiday attracted twice as large an audience as those held afterward.

ADVENT HAS THEREFORE become the most equivocal period of the church year. Violet hangings on the altar and the wistful longing of the minor-keyed hymns stamp it as a season of repentance. The mood of most people is far different.

Advent is intended to remind men of their need for a Saviour. They are to consider their own sinful state and realize their need for redemption. The Christmas message then comes upon them like the sun bursting through the gloom of a winter morning.

Instead of starting with repentance, we do our celebrating first and repent afterward. The gaunt figure of John the Baptist crying "Repent, for the Kingdom of Heaven is at hand" would look out of place amid the rush of Christmas shopping. It would fit in much better on Dec. 26.

Some decry this premature observance of the festival. They'd like to keep the Nativity a dark-dyed secret until Dec. 25. But it can't be done.

In some ways it's a good thing for the Christmas season to spread. Some wonderful things about it deserve to be manifested constantly. We call it a season of good will and sigh "If only such a spirit could last among men all year."

It would be a shame if the commercialization and material part of Christmas overflowed into other months, while the spiritual benefits remained cramped into a few days. If there really is a Christmas spirit of love, good will and thankfulness to God for His great gift of salvation, it *should* last all year. November isn't too soon to start showing it.

Advent can become a time of joyous expectation. We know what's coming. We can prepare for it happily in order to enjoy its fullest blessings.

THE MESSAGE OF Christmas reaches into hearts of people who have planned for it and are ready to receive it. With four weeks still remaining, we have time to make this Christmas the best ever in home and church. It need not be a season identified by the unknown quantity "X," but one that will really honor Christ.

When the housewives of old England heard in church the first Advent collect which begins "Stir up," they went home and started to stir up the Christmas pudding. They called it "Stir Up Sunday" and knew they should begin to prepare for the Yule celebration. When we hear the lessons this week, we'll be reminded that it's high time to awake out of sleep and stir up the gifts of God within us. Then the spirit of love and peace may have a lasting effect in our lives and in the world. —ALBERT P. STAUDERMAN

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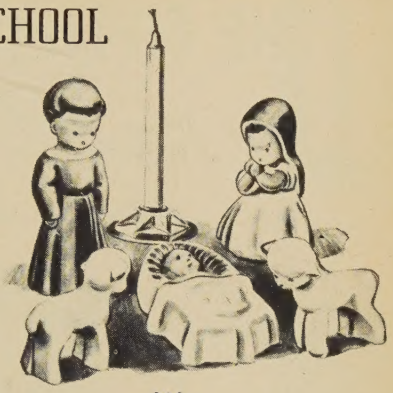

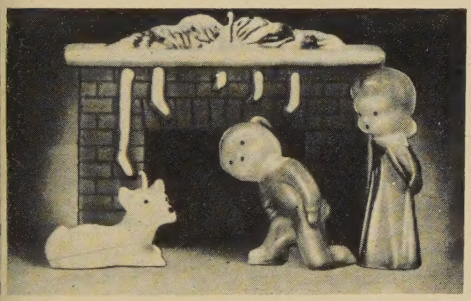

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OUR SERVICES

Dec. 2 A Service of Thanksgiving

F. Eppling Reinartz, D.D., Secretary of the U.L.C.A.

The Churches of the Long Island Conference are invited

Our Four Sons in the Ministry Preaching

Jan. 13	Henry H. Bagger, D.D.	Lancaster, Pa.
Feb. 10	Peter Brath, D.D.	Greenville, Pa.
Mar. 2	Ray E. Kulman	Schenectady, N. Y.
Mar. 30	Lauri J. Anderson	Bellaire, New York

Our Two Daughters in the Diaconate Speaking

Mar. 2	Sister Anna Melville	Philadelphia, Pa.
Mar. 30	Sister Grace Boehling	Chicago, Ill.

Our Son Preparing for the Ministry

Mr. Donald Luck — Gettysburg College, Pa.

Apr. 27 A Service of Dedication

Harold S. Miller, D.D., Pastor

✝

At the end of fifty years we publicly declare our eternal thanks to God our Heavenly Father for His guidance, love and mercy, and to those ministers and laymen through whose labors both the past and present have been made possible. We face the future with courage and determination.

✝

Ray B Nassen
Central Theol Seminary
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May 52